ASPECTS OF
KASHMIR SAIVISM

DR B. N. PANDIT

ASPECTS OF
KASHMIR SAIVISM

DR. B. N. PANDIT

ASPECTS OF
KASHMIR ŚAIVISM

BY
DR B. N. PANDIT

FOREWORD BY
SWAMI LAKSHMAN JOO

UTPAL PUBLICATIONS
SRINAGAR-190 003, KASHMIR

First Edition 1977

Price Rs 30

PRINTED IN INDIA
BY P. M. KURUVILLA
AT THE WESLEY PRESS, MYSORE

Utpal Publications
Srinagar 190 003, Kashmir

DEDICATED TO

SEEKERS OF THE TRUTH

THE AUTHOR



DR B. N. PANDIT SHASTRI, M.A. M.O.L., PH.D.
Saiva scholar working at the post-graduate
Department of Sanskrit at H.P. University, Simla-5

His published works on philosophy

SANSKRIT
Mahānubhava-Śaktistotra-Tikā
Viṃśatikā-Śastrā-Vimarśini
Svātantrya-Darpaṇa

HINDI
Kāshmir-Śaiva-Darśana

ENGLISH
Aspects of Kashmir Śaivism

KASHMIRI
Hindi translation of the poems of Bonakak

THE WRITER OF THE FOREWORD



SWAMI ISHVARASVARUPA SHRI LAKSHMAN JOO
Shaivacharya, Ishvara Ashrama,
Nishat Bagh, Srinagar, Kashmir

FOREWORD

Dr. B. N. Pandit, the author of the papers which have been published in this volume, is very well known to me. He is not only a living authority on the Pratyabhijñā school of Kashmir Saivism, but he is also well informed in the Spanda, Krama, and Kula schools which together with the Pratyabhijñā school comprise the who'e of Kashmir Śaivism (Trika-Shāsana).

This volume entitled, "Aspects of Kashmir Śaivism," will aid all aspirants who are interested in this system. It will also serve to inform the general reader about the nature of our system of monistic thought of Kashmir Śaivism.

In allowing these papers to be published, Dr. B. N. Pandit has made a great contribution to the furthering of human understanding by shedding light on this little known area of vast understanding which is Kashmir Śaivism.

I give my blessings to the efforts of Dr. B. N. Pandit so that now and in future he may continue to contribute more of such enlightening works inorder that our Kashmir Śaivism may live for ever.

Guptaganga, Srinagar, Kashmir.

LAKSHMAN JOO

INTRODUCTION

Kashmir Śaivism has been the most valuable contribution of Kashmir to the Indian culture. It is the best and the highest spiritual philosophy that has ever been discovered and expressed in the world. Its literature on the theory and the practice of spiritual philosophy is very rich, but most of that is available in Sanskrit, and is not therefore within the reach of common man in the world.

Some scholars of the present century have tried to express the principles of Kashmir Śaivism in English but have not succeeded to a sufficient extent in that task for want of a deep insight in the abstruse Sanskrit works of great authors like Somānanda, Utpaladeva and Abhinavagupta.

Kashmir is however proud of having a Sanskrit scholar of deep philosophic insight in Dr. B. N. Pandit. In addition to some books he wrote a good number of papers on Kashmir Śaivism. Those papers appeared from time to time in different magazines and periodicals. We requested him to collect these for publication and he agreed to do so. We got some of them and hope to get many more. The ones we got we are publishing those in the form of this book under the title ASPECTS OF KASHMIR ŚAIVISM.

We the people of the valley of Kashmir are highly fortunate in having among us a great Saiva saint and scholar of high merit in the form of Swami Shri Lakshman Joo at Ishvara Ashram, Nishat, Srinagar, who has been shedding light on the secrets of Kashmir Śaivism across big oceans by imparting instruction to disciples coming to him from many parts of the world. He has been very kind to write a foreword to this book.

The book contains twenty five papers out of which twenty four have been contributed by Dr. Pandit. These research papers on Śaivism deal with several aspects of that school of philosophy. Some of these throw light on the historical aspect of that thought, while others deal with its philosophic principles. The theoretical and the practical aspects of Kashmir Śaivism have been discussed in different papers. Some of the papers are devoted to the aspect of comparison between the philosophic principles of Kashmir Śaivism, on the one hand, and those of some other schools of Indian philosophy, on the other hand. The aspect of Sādhanā as taught in the Trika system of practice, has also been discussed in detail. A few papers are devoted to the aspect of comparative merits of Kashmir Śaivism and a few to the aspects of the special technique, special method and general character of this important school of Indian thought. The aspect of its relation with the enchanting environment of the valley of Kashmir also has been touched in one or two chapters. The collection in this way throws light on many important aspects of Kashmir Śaivism.

We are grateful to all persons with whose co-operation the publication has seen the light of the day. We are extremely grateful to Swami Lakshman Joo for writing the foreword to this book. Our thanks are due to Dr. B. N. Pandit for sparing these papers for publication at our request. We express our thanks to Mr. Lokesh Kaul for looking after the printing of the book and also to Mr. Mohan Raina, an efficient artist, for the drawings of the cover.

Srinagar 190 003 — SAMSAR CHAND KOUL
Kashmir.

CONTENTS

CHAPTER I

INDIAN PHILOSOPHY

The most valuable thing that India has ever produced is her philosophy. This country has always been a land of philosophers. While man in other countries of the world was yet either busy in solving the physical problems of life, those of food, shelter, defence, etc.; or was trying to subdue and enslave his far and near neighbours, in India he started a quest for the origin and the final aim of human life. Here he began to ask himself: "What am I ? From where have I come? Why have I come ? What shall become of me after death ? Why this life and why this death ? What is the ultimate aim of life ? How can that aim be achieved ? What is this universe ? What relation do I have with it ? What is its origin and what is its aim ? Is there any law that governs life, death, pleasure, pain, etc. in this universe? Is there anyone to enforce that law ?"

Such enquiries did indeed vex human brain in other countries also, but not so early and not to that extent as these did in India. Numerous families of our ancestors pondered over these problems generation after generation; and those constant ponderings of them gave birth to different schools of thought. At times some very curious thinkers thought so deeply that they became absorbed in thinking for some time. The object of the thought of some of them started becoming subtler and subtler and there came a state in which it finally vanished away for a while. In such a state the mind and the intellect of those thinkers stood still as in a dreamless sleep. Those thinkers had then a glimpse of their pure self that transcended this gross physical body as well as the fine mental body. The self and self alone shone by

its own lustre in that state. Those thinkers witnessed that self of theirs without the help of any outer or inner sense. Even their mind was of no help to them in that state. That knowledge of the self was a sort of super-knowledge which is free from all word images. The subject and the object of that knowledge and that knowledge itself became one in that state. The transcendental self revealed in that state was not perceived through senses, nor did it appear as an object of any sort of conception or cognition. In fact the self realized intuitively its own self in that state. This strange experience of the self was a sort of revelatio n which we in India called *darśana*. The persons, to whom this transcendental truth was revealed, came to be known as *ṛṣis*, the possessors of *darśana*.

One can easily attain this state of a *ṛṣi* for a moment while he is in a high fit of any emotion, but the duration of such a fit of emotion generally lives for so short a while that it does not leave any clear impression on a person, nor can it be introspected. It remains faintly in one's memory as something which can neither be objectively known nor expressed. But sometimes the duration of the *darśana* of *ṛṣis* increased day by day and there came a stage when they remained in that state of *darśana* for hours together. They became mad for having that state again and again and went on practising it till it became deeply impressed on their person. Such *ṛṣis* started to teach the theory and the practice of that *darśana*, but they found it very difficult to teach it exactly. The first and the foremost aids to their teaching were their own minds which always thought of some ideas, and their own speeches which could use words having meanings attributed to them by usage. The truth was revealed to them by means of a super knowledge which is totally free from all word images and all ideas. In fact a *ṛṣi* had no concrete idea of the truth

and had no exact words to express it. What could he do in this state? He imagined ideas that could lead an aspirant as much near the real truth as possible and then he coined words that could express those ideas as exactly as possible. By means of those coined words, he expressed those imagined ideas to his disciples. So what a *ṛṣi* could mentally think and vocally express was not the real truth which he had experienced in the state of *darśana*, but was an imaginary conception of that truth. When some disciple gained a clear idea of that conception, the *ṛṣi* advised him to meditate on it. When the meditation of some disciple became steady, the *ṛṣi* advised him to be quite indifferent towards the object of his meditation and to practise a purely subjective meditation. When a disciple succeeded in practising that sort of meditation he also attained the state of real *darśana* and became a *ṛṣi* himself. A philosopher in India is known as a *ṛṣi* and a philosophy is known as a *darśana*.

We have many philosophies in India and these appear to be very different from one another. Though there could not have been any great difference between the highest *darśana* of different *ṛṣis* but the faculties of thinking, understanding and expressing played an important role in the teaching of *darśana*. These faculties were not of one and the same standard with all the *ṛṣis*, but were of numerous varieties. There must have been sufficient differences in the capacities of different disciples also. Therefore all the *ṛṣis* could not teach the truth in one and the same manner and all the disciples of a single *ṛṣi* could not have one and the same idea of the truth taught to them. This led to the appearance of different schools of philosophy, on the one hand, and also to the growth of different sub-schools within them, on the other hand. Sometimes some thinkers did not have the revelation of the truth at its highest stage. The truth revealed to them was of some of the intermediary states.

Some of them, taking those intermediary states as the highest ones and stopping there, did not pursue the truth still higher and higher. They also started teaching and this also has been the cause of the appearance of different schools of philosophy. All these schools deal mainly with human life and therefore these schools are nothing but different kinds of outlook on human life. Some of these treat life in grosser and lower states and some in finer and higher states. An aspirant can rise from one state to another and by and by can attain the truth of the highest state.

The lowest type of the thinkers of India is that of the *Cārvākas* or *Lokāyatikas*. Their theory is based on what they could perceive, think and understand by means of senses, mind and intellect. They cannot be classed with *ṛṣis* and their theory cannot be called *darśana* if the words are used strictly. They say that life is one of the faculties of this physical body which evolves of its own accord out of lifeless matter and that life ends with the ending of the body. Good health, long life, prosperity, pleasures, enjoyments, etc. are the only aims of this short lived life. Socio-political systems are indeed needed for the achievement of these aims. There is no other law beyond that created by human societies. Man is the master of his destiny. There is no heaven, no hell, no piety, no sin, no God and no divine law. Religion is not needed at all. This theory is in fact the expression of the truth perceived through senses in its grossest and crudest form.

Above the *Cārvāka* school is the place of the schools of the *Mīmānsakas* and *Vaiṣṇavas*. The *Mīmānsakas* believe in the existence of heaven and hell, admissions into which are the results of one's good and bad actions. They say that a person should tread the path of good action as laid down in the Vedas and by doing so he can achieve heaven which is the abode of gods and is a place of constant pleasure

not mixed with any sort of pain. This lasting and painless pleasure is the final aim of human life. The *Vaiṣṇavas* believe that there is a still more superior place named *Vaikuṇṭha*, the abode of Lord *Nārāyaṇa* who alone is an omniscient, omnipotent and omnipresent being. This phenomenal universe of lower worlds is nothing but a mere modification of his energy. A worldly soul should try to please *Nārāyaṇa* by means of extreme devotion and through his grace he can achieve *Vaikuṇṭha* where he will become completely equal to Lord *Nārāyaṇa* in all respects except one, that is, the governing capacity which is always a quality of the Lord alone. These two theories are the expositions of truth on a higher level; but even this form of truth is a gross one though it is not as crude as that of the school of *Cārvākas*.

Above the *Mīmānsaka* and the *Vaiṣṇava* schools is the place of the schools of *Nyāya* and *Vaiśeṣika* philosophies. The teachers of these schools believe in the ultimate existence of (*a*) soul (*b*) atoms (*c*) time, (*d*) space, (*e*) karman (past actions of souls), (*f*) the law of karman and some minor elements too. According to them there is one soul which is omniscient and omnipotent. He is named *Īśvara* or *Paramātman* and it is he who creates the universe out of atoms and, at times, dissolves it again into atoms. This he does for the sake of worldly souls according to their past actions. Those past actions of souls have no beginning, but can be ended. All the worldly souls are bound in the cycles of transmigration because of their actions. Birth is the cause of all our misery and actions are the cause of birth. We have a sort of leaning towards action and that leaning makes us active. That leaning itself is based on three defects known as attachment, disgust and delusion which are the results of our beginningless incorrect knowledge. That incorrect knowledge makes us believe that we are these material bodies. A person, who is desirous to free himself

from all misery, should attain correct knowledge by means of logical conclusions. Once that correct knowledge becomes deep-rooted and firm, the incorrect one must vanish and the chain of three defects, propensity towards action, birth and misery will consequently be annihilated one by one. A soul will then remain actionless and absolutely still like space. He will possess the powers to know, to like, to dislike, to do and so on, but will never have any propensity towards these activities. In this state he will shed off all activity and will be free from birth and misery and will continue to exist in calm like pure space. That state known as *Apavarga* is the final aim of all life according to these two *darśanas*. Such an exposition of truth is far less gross than that of the two previous schools.

The finer exposition of the truth is that of the two schools of *Sānkhya* and *Yoga* philosophies. The teachers of these schools believe in the ultimate existence of only two elements, *Prakṛti* and *Puruṣa*. *Prakṛti* is one in number and *Puruṣas* are numerous. *Prakṛti* is more or less the same thing as the cosmic energy of the physicists of today and *Puruśās* are souls. All the worldly souls are bound by a beginningless ignorance which is the cause of all their misery. *Prakṛti*, the subtlest matter, by its nature, undergoes modification in its form and appears, on the one hand, in the form of intelligence, ego, mind, senses, organs, etc. and, on the other hand, in the form of five objects of sound, touch, light, taste and smell and five gross objects of ether, air, fire, water and earth. Those ten objective elements combine together and undergo many modifications which appear in the form of creation, preservation and dissolution of worlds and bodies. The modifications of inner senses appear in the form of desire, pleasure, pain, liking, hatred, contentment, delusion, knowledge etc. Souls, on account of their ignorance, identify themselves with bodies and minds which are in fact

modifications of *Prakṛti*. They confuse themselves with *Prakṛti* and taking its modifications like pleasure, pain, birth death, etc. as their own, go on witnessing all these particulars of *Prakṛti*. Consciousness alone is the essence of souls and *Prakṛti* is unconscious. It bears the reflection of souls within itself and goes on acting like a conscious being in countless forms. Action belongs to *Prakṛti*, but its result is practically borne by souls because of their confusion. If a person practises Yoga as laid down in the *Yoga darśana*, he can realise that he is absolutely different and free from all these transformations of *Prakṛti* and has in fact nothing to do with them. This sort of discriminatory knowledge makes him absolutely indifferent towards all the modifications of *Prakṛti*. Such a soul does not afterwards witness any of those modifications. *Prakrti* also leaves him alone and does not appear before him to get him reflected into her modifications. This absolute loneliness of a soul known as his *Kaivalya* is the ultimate goal of human life and discriminatory knowledge attained through the practice of *Yoga* is the means to that end.

The schools of Buddhism and *Vedānta* pursue the truth still higher and higher and teach us that the whole phenomenon is nothing but a mere visionary appearance. In reality it does not exist at all. Buddhists say that beginningless and constantly flowing successions of ideas do exist and flowing like streams do appear egoistically as 'I'. There is nothing like a constant soul. These egoistically shining ideas, flowing in constant successions, are abodes of beginningless impressions come down to them from previous ones, because of their beginningless incorrect knowledge. The whole phenomenal universe is nothing but ideas perceived objectively. All this appears because of the impurities of the successions of ideas. If a person practises renunciation and realizes thoroughly that there is nothing as a constant 'I', that

all this is momentary and imaginary, he will become actually non-existent after death. Just as a flame of a lamp becomes extinct after the oily substance, which had been keeping it burning, is exhausted, so does the flame of a person become extinct after the vanishing away of all attachment, incorrect knowledge and egoistic conception. This extinction of one's self, which is known as *Nirvāṇa*, is the ultimate aim of life. The ultimate reality of every thing is not even the subtlest matter, but a sort of nihilistic nothingness called *Śūnya*.

The *Vedantins* differ from the Buddhists in this much that they believe in the ultimate reality of an all pervading conscious element known as *Brahman* which consists of absolute existence, absolute consciousness and absolute bliss. He alone exists and nothing other than him exists. Souls, God and world do not really exist. They simply appear in *Brahman* because of beginningless ignorance called *Avidyā* which itself has no real existence. *Brahman* appears as soul and universe because of *Avidya* and he appears as God, that is, the governing personality, because of *Māyā*. Both *Māyā* and *Avidya* are but two aspects of one and the same ignorance which in itself has no real existence. The ignorance is inexplicable and there is no fun in trying to explain it. One has to realize that his real nature is the Absolute *Brahman* and all doubts will automatically subside as soon as such realization takes root. Then the whole misery will vanish and a person will enjoy a sort of constant and complete tranquillity after getting his ego absorbed into the nature of *Brahman*. This space-like tranquillity is the ultimate goal of all life.

The Tantric schools of *Śaivism and Śāktism*, going a step forward, teach the nature of the truth at the stage just one step below the highest one. The absolute truth, still above, can never be thought of or expressed by a being. These schools teach that the ultimate reality is the self. The self consists

of pure apparentness and pure consciousness. Every one's self is self-luminous and self-conscious because it appears to him without the aid of even his own mind and appears consciously. Luminosity or apparentness and consciousness are only two aspects of the self. Consciousness is always self-luminous and self-conscious. Only one self is manifested in all minds and bodies. All this multiplicity is the outcome of the sportive imagination of that self as will be explained below. Luminosity is in fact the transcendental and the static aspect of the self and consciousness is a sort of subtle stir within it. This stir is the universal and the dynamic aspect of the self. The self is called *Śiva* in its transcendental aspect and is called *Śakti* in its universal aspect. The devotees of his *Śiva* aspect are known as *Śaivas* and those of his *Śakti* aspect are known as *Śāktas*. In fact *Śiva* is never different from *Śakti*. One and the same absolute self has been explained by *ṛṣis* with the help of these two ideas and names. The stir of consciousness is a sort of a constant inward and outward vibration-like restlessness of the absolute self. Every conscious being experiences that by his own nature he is constantly restless in this respect that he is always prone to know and to do. Knowing and doing are but two aspects of the proneness of the self and that proneness is a sort of a surge of his self bliss. The blissfulness of the self is something like a complete relaxation on his absolute self-reliance. That absolute self-reliance is the complete self dependence of the self and it is because of that complete self-dependence that the absolute self is known as the absolute Lord. His Lordship can be explained as an embodiment of all energy.

The first and the foremost stir of self-dependence is bliss and the second one is proneness. These two can be said to be something like two leaves grown out of a seed in the first step of its growth, and knowing and doing are the two

leaves in the second step. In the third step the leaves attain the form of pure and impure imagination. The pure imagination is the imagination of unity called *Vidyā* and the impure one is that of diversity named *Māyā*. The whole objective universe exists in *Vidyā* as well as in *Māyā*. In *Vidyā* it appears as something like the part and parcel of the subject, but at the stage of *Māyā* the subject and the object appear as mutually different and separate elements. *Māyā* is the stage of complete diversity and duality while *Vidyā* is that of unity cum-diversity or duality-cum-unity. Beyond the stage of *Vidyā* is that of the *Śakti* in which everything exists as one complete whole. Just as a tree exists in a seed as seed alone, so does the universe of limited subjects and limited objects exist in *Śakti* as *Śakti* alone. There is not even the faintest glimpse of a tree in a seed, though it exists there in the form of energy. In the same way everything exists in *Śakti* in the form of energy and there is not even the slightest glimpse of any sort of objectivity at that stage.

The self, though unlimited by its nature, appears as limited soul by his own imagination of *Māyā*. He is all consciousness but appears in the form of unconscious matter and partly conscious body. He is all bliss but appears as limited pleasure and pain. By virtue of his absolute self-dependence he undergoes involution and descends, as it were, from the stage of *Śakti* to that of *Vidyā* and from that to the stage of *Māyā*. Then he undergoes evolution and ascends, as it were, from *Māyā* to *Vidyā* and from there to *Śakti*. But he never deviates even a bit from his absolute Lordship even though he appears as ascending and descending from stage to stage. This is the wonderful greatness of his complete perfection. This sport of ascending and descending is always going on in countless forms within His own self. There are numerous sub-stages within these three main stages of this sport and all those sub-stages have been classified into thirty six

tattvas or categories. He is seen in numberless forms in these categories. So the whole universe is nothing but a strange; wonderful and unlimited sport of the Lord. The constant tendency towards this sport is his essence. This is His absolute self-dependence and His supreme Godhead. This is His nature. Had He not been possessed of this sportive tendency, He alone would have existed as something like pure space, which is absolutely unconscious. He may have existed like that or may not have existed at all; because who would have questioned or established His existence? But He exists and exists as a completely self-dependent and perfect being, and as embodiment of all energy, and, through His own intrinsic nature, He is always imagining the sport of involution and evolution in countless forms. He is always preserving and always absorbing countless worlds and is always obscuring his Godhead through His *Māyā* and is always revealing it through His *Vidyā*. This fivefold Godhead of creation, preservation, absorption, obscuration, and revelation is constantly going on in Him with respect to numerous souls and worlds.

A wordly soul is thus the Lord descended to the stage of *Māyā* in the sport of obscuration. He has to recognize and realize his real nature of Absolute Godhead sooner or later and has to complete the sport of five-fold Godhead. Devotion for the Lord is the basic means to that end. Devotion urges the Lord to play the game of revelation. It is through the grace of the Lord that a worldly soul gets initiation in *Saiva* yoga which is divided into four stages. The lowest stage is that of physical and mental activity. An aspirant has to perform worship and practise concentration of mind on some object. This *Kriyā-yoga* is divided into many paths. Above the *Kriyā-yoga* is the place of *Jñāna-yoga* in which an aspirant has to practise knowledge of the self. He has to impress on himself by constant practice that everything

is in him and that he is in everything; he alone exists in reality and all else is mere imagination. Then comes the stage of *Ichā-yoga* or *Śāmbhava-yoga*. Here one has to experience his absolute being without any practice in doing or knowing. Doing and knowing have to be shed off in this *yoga*. At the completion of this *yoga* one starts experiencing his absolute being spontaneously, without any practice at all. This fourth *yoga* is known as the *Anupāya-yoga*. No *upāyas* or means are to be adopted in this *yoga*. Absolute being is the ultimate goal of life. It is being and being alone and not any sort of becoming. All becoming is imagination and being alone is the highest reality.

The absolute being as taught by the *Śaiva* and *Śākta* Tantras is the highest type of truth that can be expressed. There is a dim reflection of imagination fallen on the truth at the stages of *Vedantīc* tranquillity and the Buddhistic nihility. A greater element of imagination is mixed with the real truth in the conception of the loneliness of the *Sānkhya-yoga* and a still greater element of imagination lies in the inactiveness of the *Nyaya-Vaiśeṣika*. The absolute truth remains almost covered under imagination in the theories of *Vaiṣṇavas* and *Mīmānsakas* and in those of the *Cārvākas* it remains almost hidden under a mass of materialized imagination. All these are the stairs through which the Lord is always descending and ascending. He is above every thing and every thing is He alone. Nothing can exist without His existence. He exists always in His transcendental aspect of *Śiva* and also in His universal aspect as *Śakti*. Both *Śiva* snd *Śakti* are but two different aspects of the one Absolute Lord about whom nothing can be clearly thought or expressed. This is the ultimate truth as taught by the greatest philosophers of India.

CHAPTER II

ORIGIN AND GROWTH OF KASHMIR SAIVISM

There are two distinctly separate schools of Saivism which exist even today. One is the dualistic school of South India* and the other is the monistic school of Kashmir. Recent excavations in the Indus Valley and the Middle East reveal that Saivism has been one of the oldest cults of not only India, but of the whole region from India to Babylonia (present Iraq). An image of a three-eyed god with a horned cap, resembling the trident of Lord *Siva*, on his head and surrounded on all sides by beasts of many kinds, found at the remains of Mohenjodaro is accepted by historians as an image of Lord *Paśupati* worshipped in the Indus Valley about 3000 B.C. *Paśupati* is another name of Lord *Siva*, *Paśus* (or beasts) being souls in bondage and *Pati* (or protector) being God who saves them. Phallus-worship was as common in India in those days as it is now. The Mother-goddess or Siva's *Śakti* also was worshipped along with Siva in those days and its worship was common among Indians and Babylonians. All this shows that the ritualistic side of Saivism was popular with Indians in the third millennium B.C. A bust of a yogin has been found at Mohenjodaro. The yogin is in meditation, with his eyes half shut and his sight fixed at the tip of his nose. This posture is involved in a yogic[1] practice which

* Note: This is a group of several schools.

[1] अर्धोद्घाटितलोचनः स्थिरमना नासाग्रदत्तेक्षण—
श्चन्द्रार्कावपि लीनतामुपगतौ त्रिस्पन्दभावान्तरे ॥
(Anubhava Nivedana Stotra)

is still popular with the Saivas of Kashmir. All this proves that Saivism has its origin almost in the prehistoric past.

Whether the Indus-Valley people belonged to the Aryan, Dravidian, Semitic or some other race, has not been so far settled finally by historians. Nor can it be said without doubt whether those people preceded or succeeded the Aryans who came to India or whether they were their contemporaries. But, even then, the most prominent authorities on Indian history are of the opinion that the Indus Valley people were the same people who are referred to in the Rgveda as *Śisnadevas* or phallus-worshippers. So they might have been the people who inhabited the plains of the Indus basin before the advent of Aryans and form whom the Aryans snatched this land and who were either driven to the South or were made *dasas* or slaves. Most probably, those people might have been Andhras, as there is still a linguistic island of a dialect of Telugu found in the heart of present Baluchistan. So it is clear that the origin of Saivism can be traced in the prehistoric and pre-Aryan Dravidian civilization of India.

Scholars of history shall have to make a comparative study of all the cults of Aryan and non-Aryan peoples, who inhabited the regions between India and Iceland, and then they can come to some conclusion as to which of the philosophic ideas and ritualistic customs of these peoples are of Aryan origin and which are of non-Aryan origin. For instance, worship of the forces of nature as gods is definitely an Aryan belief, as it has been common to all the Aryan peoples of Asia and Europe. But the same is not the case with the caste system which has been common to Indians and Iranians only. When Aryans and Dravidians became mutually integrated, there must have been an integration of their religion, culture, philosophy, etc. also, especially

when the Dravidians were an equally, if not more, civilized people. Thus there can be so much in the Vedic religion which can have a non-Vedic origin. It is therefore yet to be studied whether the doctrine of transmigration of soul, the practice in yoga, the absolute monistic philosophy of the Hindus, their discipline regarding food, ancestor worship, etc. which constitute the life and soul of Hinduism, are of Aryan or non-Aryan origin. One might feel that all these essential elements of Hinduism are Śaivite and Indian rather than Aryan and Vedic in origin. All that is found even in the Ṛgveda is not essentially Vedic or Aryan. Much of it can be due to the non-Aryan influence. Change of Aryan short (a) into a (ə), and introduction of cerebral sounds are clear signs of Dravidian influence on the language of the Ṛgveda. Thus the origin of nothing, of which there is only a glimpse found in Vedic literature, can be doubtlessly accepted as Vedic or Aryan. So, the effort (of some scholars) to find the origin of Saivism[2] in the Vedas is not a right one. Many practical paths of liberation have been recognized in Saiva scriptures of Kashmir. The Vedic path also is one of them, but it has been assigned the seventh[3] position and there are six other paths which have been said to be superior to the Vedic one in merit. The authority of Vedas has been recognized as irrevocable, but

---

[2] Some South Indian Scholars trace the origin of Tantric worship of *Sri Cakra* to the *Taittiriya Aranyaka.*

[3] वेदाच्छैवं ततो वामं, ततो दक्षं ततः कुलम् ।
ततो मतं ततश्चापि त्रिकं सर्वोत्तमं परम् ॥

(Saiva Agama)

only in the social and the domestic aspects[4] of Hindu religion, and not in its individual aspect of the liberation of a soul, which is to be dealt with according to some Tantric[5] method.

The religious principles of the Ṛgvedic Aryans are essentially poly-theistic in character and so are those of the ancient Greeks, Romans and Iranians. The absolute monism is absent from the first nine *Maṇḍalas* of the *Ṛgveda*. Its clear expression is found in the tenth *Maṇḍala* in two hymns —the *Puruṣa Sūkta*[6] and the *Vāgambhriṇīya Sūkta*[7]. Historians believe that the tenth and the first[8] *Mandalas* of

---

[4] (*a*) गर्भाधानादितः कृत्वा यावदुद्वाहमेव च ।
तावत्तु वैदिकं कर्म पश्चाच्छैवे ह्यनन्यभाक् ॥
(Saiva Agama)

(*b*) न मुख्यवृत्त्या वै स्कन्द लोकधर्मान् समाचरेत् ॥
(Saiva Agama)

[5] अन्तः कौलो बहिः शैवो लोकाचारे तु वैदिकः ।
सारमादाय तिष्ठेत नारिकेलफलं यथा ॥
(Saiva Agama)

[6] सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् etc.
(Rg. X—90).

[7] अहं रुद्रेभिर्वसुभिश्चराम्यहमादित्यैरुत विश्वदेवैः etc.
(Rg. X—125).

[8] इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान् ।
एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ।
(Rg. I—164-46) The नासदीयं सूक्त occurs in the tenth *Maṇḍala* of the Ṛgveda.

this Veda are of a later date, these having been composed after the settlement of Aryans in the Indus Valley. So, Dravidian and Śaivite influence can be the cause of this expression of absolute monism. *Yajurveda*, according to historians, was composed long after the integration of the Aryans with the Dravidians, and so the all pervading *Rudra* of this Veda can be none other than the *Paśupati* of the original inhabitants depicted in the language of the Vedic Aryans. Transfer of supremacy from *Indra* of the Ṛgveda to *Rudra* of the *Yajurveda* can also be a fruit of this integration of these two ancient peoples. Later development of monistic philosophy of the Upaniṣads also can be said to be an influence of Saivas on Vedic Aryans. The growth of Sufiism among the Muslims of Iran can be quoted as an example. Another example is the development of the Catholic church when Christianity became popular with the Greeks. The *Śvetāśvatara Upaniṣad* is clearly a work composed by some Saiva and not by a person believing in the supremacy of Indra of the Vedic Aryans. Thus the essential distinctions of Hinduism can be traced to pre-historic, Saiva civilization, which flourished in India about 3000 B.C. The origin of other non-Vedic cults, like the Buddhism, the Jainism, the Vaisnavism and the like, can also be sought for in that civilization when future historical research throws sufficient light on it. The germs of these cults may have existed in that civilization which came down to people like Buddha and Mahavira, both of whom claim to belong to a long line of saints. Vaiṣṇavism, like Śaivism, relies more on Tantras than on Vedas, and therefore its origin should be sought for somewhere else than in the Vedas.

Divine scriptures belonging to the school of Kashmir Saivism and the great exponents of this philosophy believe that it existed in the hoary past and that it was only being

reorientated by them in this age of *Kali*. This also strengthens the truth of the prehistoric origin of Saivism. There were three main schools of Saivism which restarted in this age of *Kali*. These were based on monistic, dualistic and monistic-cum dualistic points of view respectively. These schools were started by *Tryambaka*,[9] *Amardaka* and *Śrīnātha*, all of whom were *Sidhas* (perfect beings). The *Traymbaka* school became subdivided into two sub-schools, the second one of these two got the name—*Ardha Tryambaka*. Nothing is known at this time about this *Ardha Tryambaka* school or about the two schools of *Amardaka* and *Śrīnātha*. But teachers of these three schools have been referred[10] to by

---

[9] श्रीमच्छ्रीकण्ठनाथाज्ञावशात् सिद्धा अवातरन् ।
त्र्यम्बकामर्दकाभिख्यश्रीनाथा अद्वये द्वये ॥
द्वयाद्वये च निपुणाः क्रमेण शिवशासने ।
आद्यस्य चान्वयो जज्ञे द्वितीयो दुहितृक्रमात् ॥
स चार्धत्र्यम्बकाभिख्यः सन्तानः सुप्रतिष्ठितः ।
(Tantraloka 1st Vol. page 26).

[10] आमर्दसन्ततिमहार्णवकर्णधारः, सद्दैशिकैरवकरात्मजवामनाथः ।

श्रीनाथसन्ततिमहाम्बरघर्मकान्तिः, श्रीभूतिराजतनयः स्वपितृप्रसादः ॥

त्रैयम्बकप्रसरसागरवीचिसोमानन्दात्मजोत्पलजलक्ष्मणगुप्तनाथः ।

तुर्याख्यसन्ततिमहोदधिपूर्णचन्द्रः, श्रीसोमतः सकलवित् किल शम्भुनाथः ॥ (Tantraloka—37—60, 61)

authors of the *Trayambaka* school which is known as the school of Kashmir Saivism in these days. *Khetapāla*, *Bhūtirāja*, *Vāmanātha*, *Śambhunātha* and the son of *Bhūtirāja* are prominent among these authors. It is thus clear that all the four schools flourished well in the time of Abbinavagupta.

Tryambaka[11] or *Tryambakāditya* was a disciple of the sage *Durvāsas* whose preceptor was *Śrīkaṇṭhanātha*, the disciple of *Anantanātha*,[12] who got revelation through the grace of the Divine Mother. *Tryambakāditya*, a perfect being, lived somewhere near the Kailasa mountain. The fifteenth disciple in his line, breaking the tradition of his preceptors, married a Brahmin[13] girl and his son *Saṃgamnditya* came

---

[11] कैलासाद्रौ भ्रमन् देवो मूर्त्या श्रीकण्ठरूपया।
अनुग्रहायावतीर्णश्चोदयामास भूतले ॥
मुनिं दुर्वाससं नाम भगवानूर्ध्वरेतसम् ।
नोच्छिद्येत यथा शास्त्रं रहस्यं कुरु तादृशम् ॥
ततः स भगवान् देवादादेशं प्राप्य यत्नवान् ।
ससर्ज मानसं पुत्रं त्र्यम्बकादित्यनामकम् ॥
तस्मिन् संक्रमयामास रहस्यानि समन्ततः ।
(Śivadṛṣṭi—VII—109, 111)

[12] श्रीश्रीकण्ठानाथश्चाधिगततत्त्वः श्रीमदनन्तनाथात्, सोऽपि श्रीभगवच्छक्तित इत्याद्यागमेषु निरूपितम् ।
(I. Pr. V. V. IV—4)

[13] यावत् पञ्चदशः पुत्रः . . . ।
सधर्मचारिणीं सम्यग्गत्वा तत्पितरं स्वयम् ।
अर्थयित्वा ब्राह्मणीं तामानयामास यत्नतः ॥
(Śivadṛṣṭi—VII—114, 117)

to Kashmir and settled here[14]. Many perfect beings appeared in this line of philosophers in Kashmir. The divine scriptures of this school were revealed to them. *Rudrayāmala*, a huge and voluminous work, *Mālinī Vijaya* and *Svachanda*[15] are the most important ones of these scriptures. All these are classed among *Tantras*. *Somānanda*[16] appeared in the fourth generation from *Sangamāditya*, three intermediate generations being those of *Varṣāditya*, *Aruṇāditya* and *Ānanda*. *Somānanda's* grand disciple, *Ramakaṇṭha*, flourised in the middle of the ninth century, because his

---

[14] ब्राह्मणेन विवाहेन ततो जातस्तथाविधः ।
तेन यः स च कालेन कश्मीरेष्वागतो भ्रमन् ॥
नाम्ना स संगमादित्य . . । (Śivadṛṣṭi—VII—118, 119)

[15] *Agamic* works like *Vijñāna-Bhairava*, *Parā-Triśikā* and *Devi Nāmasahasra* and *Devi Rahasya* are believed to be parts of the *Rudrayāmala* Tantra. Of minor importance are the *Gandharva* Tantra and *Mṛgendra* Tantra.

[16] नाम्ना स संगमादित्यो वर्षादित्योऽपि तत् सुतः ।
तस्याप्यभूत् स भगवान् अरुणादित्यसंज्ञकः ॥
आनन्दसंज्ञकस्तस्मादुद्बभूव तथाविधः ।
तस्मादस्मि समुद्भूतः सोमानन्दाख्य ईदृशः ॥
करोमिस्म प्रकरणं शिवदृष्ट्यभिधानकम् ।
(Śivadṛṣṭi—VII—119-121)

brother *Muktākaṇa*[17] was a court pandit of king *Avantivarman*. If we allow twenty five years to a generation, then *Somānanda* may have flourished round about the end of the eighth century* and his fourth ancestor *Saṅgamāditya* may have settled in Kashmir one century earlier. *Saṅgamāditya's* sixteenth ancestor, *Trambakāditya*, may have thus flourished four hundred years before him, which makes the end of the third century A.D. as the time of the restart of this school of monistic Śaivism through him.

Somānanda composed a philosophic treatise on Śaivism according to the method laid down by logicians like *Gautama*. All the previous sages had composed their works in the dialogue style popular to all Tantras, Agamas and Purāṇas. *Sivadristi*, the work of Somānanda, is thus the first philosophic treatise available on Kashmir Śaivism. *Somānanda* wrote a brief commentary on a chapter of *Rudrayamala*, called *Parātrinśikā*; but that commentary is not available at this

---

* No other sources reveal that the ninth century is the time of Somānanda.

[17] (*a*) यो नारायण इत्यभूच्छ्रुतनिधिः श्री कन्यकुब्जे द्विजस्
तद्वंशे स्वगुणप्रकर्षखचितो मुक्ताकणाख्योऽभवत् ।
तस्यैषा सहृशानुजेन रचिता रामेण विद्वज्जन-
श्लाघ्यत्वात्सफलश्रमेण भगवद्गीतापदार्थप्रथा ॥
(Comment on Gita page 405)

(*b*) मुक्ताकणः शिवस्वामी कविरानन्दवर्धनः-
प्रथां रत्नाकरश्चागात् साम्राज्येऽवन्तिवर्मणः ॥
(Raja Tarangini 5-34)

time. We can find only references to it, and quotations[18] from it, in the *Vivaraṇa* of *Abbinavagupta.*

Utpaladeva, a disciple of *Somānanda*, composed many works, the most important of which is the *Iśvarapratyabhijñā*, which, along with the commentary on it by *Abhinavagupta*, is the most important work ever written on the subject. It can be considered as the most important work on Indian philosophy as a whole. Many of the works of *Utpaladeva* are lost, perhaps for ever. Those which are available are —*Ajaḍa—Pramātr-Sidhi*, *Īśvara-Sidhi*, and *Sambandha-Sidhi* and commentaries on the last two of these. He wrote a commentary on *Śivadṛṣṭi* which is partly available. *Utpala* was not only a philosopher, but also a poet of merit. He wrote devotional lyrics which were later compiled under the title *Sivastotrāvali.* Quotations from other works[19] of *Utpaladeva* are available, but their names are not known. Tradition says that *Utpaladeva* lived at a place near Vicharnag to the north of present Srinagar.

Lakṣmaṇa Gupta was the chief disciple of *Utpaladeva.* No work on his name is either available or referred to anywhere. There is a text named *Śārada Tialka tantra*, which was composed by some *Lakṣmaṇa Daiśika.* The commentator of that text says that the author was a dis-

[18] (*a*) तदुक्तं श्री सोमानन्दपादैः 'पञ्चविध कृत्यतत्परभगवद्भैरवभट्टारकस्य प्रथमाशाक्तस्पन्दसमनन्तरम् ।' इत्यादि निजवृत्तौ । (Para trisika, p. 16)

(*b*) सोमानन्दपादैरपि निजविवृतौ . . . इति (Ibid, p. 52)

(*c*) यत्तु, श्री सोमानन्दपादाः अकारः शिव इत्युक्तः . . . इति (Ibid, p. 99)

[19] See Īśvarapratybhijñā-Vimarśinī I—4, 4, II—2, 3, II—3, 2 and III—2-16.

ciple of *Utpaladeva* and a grand-disciple of *Somānanda;* but it is yet to be thoroughly determined whether that author was *Lakṣamaṇa Gupta* or some one else. Utpaladeva's grand-disciple was *Abhinavagupta*, in whose hand this school of philosophy attained completion. As has been said above, he wrote a commentary named *Vimarśinī* on the *Īśvara-pratyabhijñā*. *Īśvarapratyabhijñā*, along with the *Vimarṣinī* on it, is a comparative study of all the important schools of Indian philosophy. Its style is logical, its language is clear and to the point and the view of its authors is sufficiently broad. The work reveals that both the authors were possessed of sharp intellect, minute thinking, exactness of expression, profound scholarship, complete grasp of the essence of all *Śāstras*, perfect skill in teaching and great experience of the realization of the Truth. It explores all that can possibly be explored in the field of the science of spirit. One can understand the essence of all other schools of Indian philosophy with the help of this work. The *Śivadṛṣṭi* of *Somananda* is not as clear and as lucid as the *Īśvarapratyabhijñā* of *Utpaladeva*. Moreover, it does not possess any exhaustive comentary like the *Vimarśinī* of *Abhinavagupta*, and hence is very obscure and of little help to a student.

Utpaladeva had himself written a short commentary on his *Īśvarapratyabhijñā* which is partly available. It is called the *Vṛtti* and is a mere paraphrase of the couplets of the original work. He had later explained this *Vṛtti*[20] by writing a detailed commentary on it and naming it as *Vivṛti*. That *Vivṛti* has been lost. *Abhinavagupta* wrote a detailed commentary on this *Vivṛti*. That commentary has been published in three volumes, but, since the original *Vivṛti*

---

[20] वृत्त्या तात्पर्यं टीकया तद्विचारः ।
सूत्रेष्वेतेषु ग्रन्थकारेण दृब्धम् । (I. Pr. V. I—1-1)

is not available, that extensive commentary can not be of much use to a student. *Abhinavagupta's* commentary on *Paratriśikā*, a Tantric text and his voluminous work—*Tantrāloka* are together works of great importance in the field of the practical side of Kashmir Śaivism. This school of philosophy recognizes seven systems of yogic practice which are the means to shed off ignorance and to attain the final realization of the self as Siva the absolute. *Trika* system has been assigned the highest position among all these seven systems and the above mentioned works of Abhinavagupta deal with its esoteric doctrines. At places, these works throw sufficient light on the secrets of the theory of this philosophy also. Abhinavagupta's work named *Vārtika* on the *Mālini Vijaya Tantra* is not of less importance in this respect. In addition to these important texts and commentaries, he composed several smaller independent works on the subject of Saivism, and the most important among those are: *Parmārtha-Sāra*, *Bodhapañcadaśikā* and *Paramārthacarcā*. His *Tantrasāra* is but a gist of the *Tantraloka*. These minor works of the author are of great help to beginners.

Abhinavagupta, like his grand teacher, *Utpaladeva*, was a poet also and many of his philosophic lyrics are available, and most important among them are: *Kramastotra*, *Anuttarāṣṭikā*, *Bhairavastotra*, *Anubhava Nivedanastotra*, and *Dehasthadevatastotra*. The importance of *Abhinavagupta* as an author is as great in the field of *Alankāra-śastra* as in that of Śaivasāstra. His commentaries on *Dhvanyāloka* of *Ānandavardhana* and the *Natyasastra* of *Bharata* are of great merit. He composed dozens of works on many philosophic and artistic subjects, quotations from which are found in his works here and there. His commentary on *Bhagavadgīta*, though very brief, is very remarkable in throwing light on the secrets of practical yoga taught in that work. In three of his works he mentions the dates of their

composition in the *Saptarṣi* era as 4066, 4068 and 4090, which corresponds to 990, 992 and 1014 A.D. Therefore he flourished in the tenth and the eleventh centuries of Christian era. His ancestors, as related by him, came from U.P. and settled in Kashmir in the reign of Lalitāditya[21] (seventh century A.D.). He and his ancestors lived in the city proper, probably on the left bank of the river opposite[22] to the present Khanakah tomb.

Kṣemarāja, a disciple of *Abhinavagupta* composed *Pratyabhijñā Hridaya* and *Para Pravésikā* and wrote commentaries on the following works—*Śiva-Sūtra* (Vimarsinī), *Spanda-Kārikā* (Nirṇaya and Sandoha), *Vijñaña Bhairava*,

---

[21] निःशेषशास्त्रसदनं किल मध्यदेश-
स्तस्मिन्नजायत गुणाभ्यधिको द्विजन्मा ।
कोऽप्यत्रिगुप्त इति नामनिरुक्तगोत्रः
शास्त्राब्धिचर्वणकलोद्यदगस्त्यगोत्रः ॥
तमथ ललितादित्यो राजा निजं पुरमानयत्
प्रणयरभसात् कश्मीराख्यं हिमालयमूर्धगम ।
(Tantraloka 37—38, 39)

. . . .
. . . .

[22] तस्मिन् कुवेरपुरचारुसितांशुमौलि-
सांमुख्यदर्शनविरूढपवित्रभागे ।
वैतस्तरोधसि निवासममुष्य चक्रे
राजा द्विजस्य परिकल्पितभूरिसम्पत् ।
(Tantraloka 37—52)

Sitansumauli temple is believed to have existed near the present Khanakah tomb.

a tantric text, *Svacchanda Tantra*, *Netra Tantra*, *Sivastotravali* and *Sambapañcāśikā*—a stotra. His disciple, *Yogarāja* wrote a commentary on the *Paramārthasāra* of *Abhinavagupta*. *Yogaraja's* disciple *Bhata Vamādeva* composed a work named *Janmamaraṇa-Vicāra*, which deals with the *Trika* system of Śaiva yoga.

Vasugupta, probably a saint in the school of *Tryambaka*, discovered the *Sūtras* of Śiva and taught these to his disciple *Bhaṭṭa Kallaṭa* who flourished in the time of *Avantivarman*.[23] *Bhatta Kallata* composed a small but a fine work named *Spanda-Kārikā*. This work of fifty couplets expresses the secrets of the theory and practice of Śaivism as taught by the *Śiva-Sūtras*. The language of the *Kārikā* is very simple but the ideas are very profound. Both the *Sūtra* and the *Kārikā* have been quoted at many places by *Abhinavagupta* as authority. There are several commentaries available on the *Sūtra* and the *Kārikā*. A short commentary named Vṛtti was composed by *Kallata* on his own *Kārikā*. The *Śivasūtra-vimarśinī* and the *Spanda Nirṇaya* as well as the *Spanda sandoha* have already been mentioned above. Another author in the line of *Somānanda*, namely *Rāmakaṇṭha*, who was a disciple of *Utpaladeva*, and who wrote a commentary on the *Bhagavad-gītā*, is the author of the *Spanda Vivṛti*, a commentary on Kārikā. There is a short commentary named *Vṛtti* available on the *Siva-Sūtra*. It is believed to have been composed by *Bhaṭṭa Kallaṭa* and used by *Kṣemarāja* while writing *Sivasūtra Vimarśinī*. An author *Utpala-Vaiṣṇava*

---

[23] अनुग्रहाय लोकानां भट्टश्रीकल्लटादयः ।
अवन्तिवर्मणः काले सिद्धा भुवमवातरन् ।

(Raja Tarangini V—66)

Awantivarman ruled in Kashmir in the ninth century A.D.

also wrote a commentary on the *Kārikā* under the title of *Pradīpikā*. *Bhaṭṭa Bhāskara*, the sixth one in the line of disciples of *Vasugupta*, explained Siva Sutras in his *Siva-Sūtra-Vārtika*. *Vbradarāja* also composed a book of *Vārtikas* on the *Siva Sūtra*. He follows the path shown by the *Śivasūtra-Vimarsini* of *Ksemaraja*. He was a Kerala by birth and domicile.

The third line of teachers of Kashmir Saivism is that which was started by *Maheśvarānanda* alias *Gorakhanātha*. This *Mahesvarānanda* appears to be a follower of the *Kaula* system of Śaivayoga. The present day Kaulas of Kashmir believe that *Maheśvarānanda* was their ancestor who came from Maharastra and settled in Kashmir. *Maheśvarānanda* may have belonged to the *Natha* line of *Saivas* of Maharastra. He composed the *Mahārtha Mañjarī* in Prakrit and translated it into Sanskrit and wrote a commentary on it. There is a book named *Mātṛkā-Cakra-Viveka*, which was composed by some *Svatantrānanda Nātha*. Probably *Mahesvarānanda Nātha* and this *Svatantrānanda Nātha* might have appeard in one and the same line of philosophers. *Matṛkā-Cakra-Viveka* is a very remarkable work on the practical side of Śaivism. The author belonged to the *Natha* sect of Maharāstra.* The language of the *Mahārtha Mañjari* also may be a dialect of Maharāṣṭri Prakrit. But this point needs sufficient and thorough study by linguists before any definite conclusion is reached at. There appeared many saints in this *Natha* line of Kaulas of Kashmir and South. *Puṇyānanda Nātha* composed *Kāma-Kalā-Vilāsa*, which contains an explanation of *Śrīcakra*. *Nāgānanda* and *Paramānanda* are two authors referred to in this work. *Amraugha Śāsana* of some *Gorakha Nātha* contains teachings on Saiva Yoga. This *Gorakha Nātha* may be or

* Note: That Natha sect was a sect of Srividya and was different from the Hathayoga sect of Gorakhanatha.

may not be the same as the author of *Mahārthamañjarī*. *Bhavopahara* is a stotra composed by some *Cakrapāṇi Nātha*. Two authors named *Yogānanda* and *Prabodhānatha* are referred to in the commentary on this work. *Puṇyānanda Nātha* refers to some *Śrīnātha*[24] as his preceptor but this *Śrīnatha* must be different from the originator of a school of Saivism as mentioned above. Sutras of some *Vātūlanātha* with the commentary of some Ananta also are available. All these *Nathas* and Anandas appear to have belonged to the line of *Mahesvarānanda*. The last and one of the most important teachers of this line is *Sāhib Kaula*, alias *Ānanda Nātha*. He flourished in the time of Shahe Jahan and Aurangazeb. Jaswant Singh of Jodhpur was one of his patrons. He was a poet as well as a philosopher of wonderful powers. He composed *Devi Nāma Vilāsa* in beautiful poetic style on the thousand names of the goddess *Śakti* given to her in the *Rudrayāmala Tantra*. In addition to this, he composed a philosophic treatise named *Kalpavṛkṣa Prabandha*. This work was written by him in book form and in picture form also. Its picture form is wonderfully written. One cannot understand how wonderful it is unless one sees it with his own eyes. His *Śiva-Jāvi-Daśaka* also is a remarkable work though very brief. It is a lyrical expression of the first flash of the revelation of one's Godhead.

There are some more authors on the Saivism of Kashmir who can not be strictly assigned to any of these three main lines of philosophers. They may belong to any of these.

---

[24] चित्तान्तरङ्गचपलतृष्णासलिलप्रपञ्चवाराशेः ।
यदनुग्रहेण तीर्णस्तस्मै श्रीनाथनाविकाय नमः ॥

(Kamakala Vilasa—55)

The first among them is *Śitikaṇṭha*, who composed *Mahānaya-Prakāśa* in Kashmirian *Apabhramśa* language. This work deals more with the practical yoga of Saivas than with the theory of Saivism. It is more important from the linguistic point of view than from the philosophic one. Next comes *Nārāyaṇakaṇṭha* who wrote a commentary on Mṛgendra Tantra and the third one is *Ānanda Rājānaka* who composed *Saṭṭrinśat Tattva-Sandoha*, a description of thirty six tattvas of Saivism. All these three belong to the family of *Rajānakas*, to which belonged Ramakaṇṭha, the disciple of *Utpaladeva*. These authors also may have appeared in the line of the disciples of *Somānanda* to which *Rama Kaṇṭha* belonged. Still more important is *Jayaratha* who wrote a commentary on the *Tantrāloka*. The last important author on Śaivism is *Śivopādhyaya* who composed *Śrīvidyā* and wrote a commentary on *Vijñāna Bhairava* in the time of *Sukha Jivan*,[25] a governor of Kashmir under the Pathans of Kabul. *Śrīvidyā* is a sort of synthesis of Saivism and Vedanta and *Vijñāna Bhairava* is a chapter of the *Rudrayāmala Tantra* and is devoted to Saiva yoga. Later *Bhaskarakaṇṭha* wrote a detailed commentary on the *Īśvara-Pratyubhijñā-Vimarśinī*.

Most of the above mentioned authors, except some Nathas like *Svatantrānanda Natha* and *Puṇyānanda* and *Varadaraja* were Kashmiris. It is on this account, that the *Tryambaka* school of Saivism is known as Kashmir Saivism. But this should not mean that this philosophy was confined to Kashmir only. It had spread throughout the length and breadth

---

[25] सुखजीवनाभिधाने रक्षति कश्मीरमण्डलं नृपतौ ।
अगमन्निःशेषत्वं विज्ञानोद्द्योत संग्रहःसुगमः ॥
(Vijñāna Bhairava commt. p. 14)

of the Indian subcontinent. The sage who gave the light of true knowledge to *Abhinavagupta* was *Śambhunātha* of Jalandhara who belonged to the other monistic Śaiva School called *Ardha Tryambaka*.[26] *Śambhu Natha's* preceptor and grand preceptor were *Soma Nātha* and *Sumati Natha*[27] respectively. These two perfect beings lived in South India. The originator of the *Kaula* system of Śaiva yoga was, 'according to *Abhinavagupta*, the sage named *Machhanda*,[28] alias *Matsyendra Natha* of Assam. But, in spite of all this, it has remained a fact that nearly all the divine scriptures

---

[26] (*a*) जयताज्जगदुद्धृतिक्षमोऽसौ भगवत्या सह शम्भुनाथ एकः ।
यदुदीरितशासनांशुभिर्मे प्रकटोऽयं गहनोऽपि शास्त्रमार्गः ।

(*b*) श्री शम्भुनाथभास्करचरणनिपातप्रभापगतसंकोचम् ।
अभिनवगुप्तहृदम्बुजमेतद्विचिनुत महेशपूजनहेतोः ॥
(Tantraloka I—13)

[27] (*a*) श्री सुमतिनाथस्य श्री सोमदेवः शिष्यः तस्य श्री शम्भुनाथः ।
(Commentary on Tantraloka I)

(*b*) कश्चिद्दक्षिण भूमिपीठवसति . . लोकेऽभूत् सुमतिः . . ॥
(Tantraloka Commentary I)

(*c*) तुर्याख्यसन्ततिमहोदधिपूर्णचन्द्रः, श्री सोमतः सकलवित्
किल शम्भुनाथः ।
(Tantraloka 37-61)

[28] भैरव्या भैरवात् प्राप्तं योगं व्याप्य ततः प्रिये ।
तत्सकाशात्तु सिद्धेन मीनाख्येन वरानने ॥
कामरूपे महापीठे मच्छन्देन महात्मना ।
(Saiva Agama)

and nearly all the treatises and smaller works of this school of philosophy were written in the valley of Kashmir. This philosophy, so far as its available literature is concerned, originated and evolved fully in this beautiful valley. Even upto this time, this philosophy is very little known outside Kashmir. The pandits of Kashmir, in spite of numerous ups and downs faced by them in the course of history, have kept the flame of this knowledge constantly burning through centuries. But it is to be regretted that in this age of independence, people are becoming extremely materialistic and are rapidly losing all interest in philosophy and religion. The result of this is that the teaching and learning of Saivism is rapidly coming to a close even in the valley of Kashmir.

CHAPTER III

THE SAIVISM OF KASHMIR

Saivism has been the most ancient faith of Indian people. It existed in this land in the prehistoric period of the Indus-valley-civilization. Though basically pre-Aryan and pre-Vedic in its origin, it crept by stages into the Vedic religion and became one of the most vital elements of Hinduism in the age of Epics and Purāṇas.

Though the Vedic rituals of the Hindus of Kashmir had been predominantly Vaiṣṇavite in character, the worship of Śiva and Śakti also had become very popular in this land right from the prehistoric ages. There is even now a good number of prehistoric Śaiva shrines in Kashmir, for instance, *Amareśvara*, *Vijayeśvara*, *Sureśvara*, *Harśeśvara*, *Mahādeva*, *Bhūteśvara*, *Haramukheśvara*, etc. Saivism has always and everywhere been Śāktic in character. Therefore there are many prehistoric shrines dedicated to Śakti the Universal Mother goddess. The most important among these are: *Tripurasundarī* in Kulgam, *Trisandhyā* in Anantnag, *Jvālāmuktī* in Pulwama, *Śārikā* at Srinagar, *Śārada* in Theetwal, *Rājnī* in Ganderbal, *Śailaputrī* at Baramulla and so on.

It appears that ancient Naga tribes may have inhabited the borders of the valley when it was a lake. Later, when it was cleared of water by Kaśyapa and was colonized by Indo Aryans under his leadership, hordes of *Piśāca* and *Darda* tribes, belonging to less civilized and partly barbaric Aryan stock, invaded the valley from the north. The *Nāgas* may have mediated between the Indo-Aryan settlers and these Piśāca invaders and both of them may have come to

terms and settled in the valley. This is the historical conclusion that can be drawn from the accounts of ancient Kashmir given in the *Nīlamata Purāṇa.* These Nagas may have, most probably, been Śaivas by faith and their influence on these settlers in Kashmir many have been one of the chief causes of the predominance of the worship of Śiva and Śakti in Kashmir in the most ancient times.

The religious beliefs of this most ancient Śaivism are mostly mythological in character. Śiva is the greatest of all gods and his abode is a superior heaven called ***Śivaloka.*** He, however, resides along with his spouce, Parvati, on the Kailasa also. He is present at all the sacred places dedicated to him and is always ready to help his divotees in all respects at all places. He grants them boons for worldly and heavenly attainments and exercises his grace on them to liberate them from their ignorance and consequent transmigration. When liberated, they get access to his divine abode and enjoy an eternal bliss in his constant vicinity. *Pārvatī* is his constant companion and is always worshipped with him. *Bhairavas* and *Gaṇas* also are his divine companions and are often worshipped on important festivals like *Śivarātri.* The modes of worship are generally the same as those of all other types of idol worship, the only main difference being in the sacrificial objects. Preparations of *bhang*, meat, fish, etc., and even wine are very often offered to these *Bhairavas* and sometimes to Siva and Paravati also. Beasts are sometimes sacrificed to them. This ancient Saivism in Kashmir is nearly the same as that prevalent in all other parts of India.

The Saivism for which Kashmir is famous is the monistic Saiva Philosophy of the Tryambaka school and this philosophy is the most valuable contribution of Kashmir to Indian culture. This philosophy had basically originated in the trans-Himalayan areas near Kailasa in about the 4th century

A.D. **Tryambakadity,** a disciple of the sage **Durvasas,** was the first teacher of this school. **Sangamaditya,** the sixteenth descendent in the line of Tryambaka, settled in Kashmir in the eighth century. Different Saiva scriptures like *Mālinīvijaya*, *Svacchanda*, *Netra*, etc. were afterwards revealed to different teachers of this school in about a century. **Somananda,** the fourth descendant of Sangamāditya, churned, as it were, the ocean of scriptures and extracted from it the nectar of the principles of the monistic Saiva philosophy of Kashmir in the ninth century. He expressed those principles in a logical style in his *Śivadṛṣṭi*, which is the first philosophic treatise on the subject. **Utpaladeva,** the chief disciple of Somānanda, developed this philosophy in his *Īśvarapratyabhjñā* and some minor works like *Sambandhasiddhi*, *Īśvara-siddhi*, etc. The principles of this philosophy were later explained clearly and interpreted correctly by **Abinavagupta,** the grand disciple of Utpaladeva in the later part of the tenth and the beginning of the 11th century. He wrote detailed commentaries on the works of Utpaladeva and Somānanda and composed some minor works for beginners. Most of his commentaries are available at present, but some have unfortunately been lost. Abbinavagupta interpreted the principles of the practice of the *Trika* system of Saivism in his voluminous work, *Trantrāloka*. *Tantrasāra* is the gist of Tantraloka.

Śivasūtras were revealed to **Vasugupta,** a teacher in the school of **Tryambaka,** in the ninth century. **Kallata,** a disciple of Vasugupta, composed *Spanda-kārikā* in which he expressed the principles contained in *Śiva-sūtras*. Both these works deal with *Śāmbhava-upāya*, the highest type of yoga prescribed in the *Trika* system. The results of the practices of that yoga are discussed in detail in these two works.

Many more authors of secondary importance wrote either some minor works on the theory or practice of Saivism or

some commentaries on the works of the above mentioned authors. Some other writers composed some important philosophic hymns in beautiful poetic style. The great teachers like Utpaladeva and Abbinavagupta had already laid the tradition of expressing philosophy through the medium of poetry. The tradition of writing hymns, works and commentaries has continued in Kashmir upto the present age.

A tradition to express Saiva philosophy in mystic hymns in the spoken language of the people also was prevalent in Kashmir from the ancient times. **Abbinavagupta** has amply quoted verses and prose passages from those *Prākṛta* and *Apabhraṃśa* sources in his *Tantrasāra* and *Parā-triśikā-vivaraṇa*. **Sitikantha** in the thirteenth century composed *Mahānaya-prakāśa* in the then prevalent old Kashmiri language. **Lallesvari** expressed the same philosophy in a charming poetic style in the modern Kashmiri language and she was followed in the tradition by many mystic poets, both Hindus and Muslims.

The Saiva monism of Kashmir has a pragmatic approach towards the problems of philosophy . It is neither rigidly idealistic like the Advaita Vedanta and Buddhism, nor so realistic as the Nyāya-Vaiśeṣika or Samkhya. The universe, according to it, is neither like a mirage, nor like the child of a barren woman. It is a reality for all practical purposes. But it is not an absolute reality, because it is a creation. It exists in the absolute reality in the form of pure, limitless and all containing consciousness. That consciousness, called *Parama-Śiva*, is ever vibrating because of its being consciousness and its vibrative nature is called *Spanda*. *Spanda* is a sort of a stir of consciousness. The phenomenal universe which exists in *Parama-Śiva* in the form of pure consciousness, appears, by stages, in its phenomenal aspect in the manner of a reflection appearing in a mirror. A mirror bears the

reflections of outward objects, but the mirror of pure consciousness bears the reflections of its own powers. Siva's powers to create, to preserve and to absorb the universe and also to conceal as well as to reveal his nature of absolute Godhead get manifested at his playful, independent and unrestrictible will and that will is the essence of his Godhead. Had He not been possessed of this nature, He would not have been God. He may have or may not have existed at all in that case, because His existence could neither have been challenged nor established by any one. Universe is nothing but an objective manifestation of His divine powers. He is a reality and His powers are His essence. Therefore, His powers are also a reality and so are the manifestations of those powers a reality. He consists of an ever-pure and limitless consciousness which is full upto brim with Godly powers and does not undergo any change even when the activities of creation, etc. are going on. This is His static aspect in which he is called Siva. The aspect of the manifestations of His Godhead is called His Śakti. Both are merely two aspects of one and the same absolute all-powerful and independent reality. This interpretation of the Hindu monism is the new thought contributed to Indian Philosophy by the Saiva philosophers of Kashmir. It is this principle which can be termed as Hindu pantheism called *Parādvaita*. The same kind of thought was later developed in a Vaiṣṇavite form in the *Śuddhādvaita* school of **Vallabha**.

Kashmir Saivism accepts no restrictions based on caste, creed, sex, etc. Every curious and devout aspirant can have access to it both theoretically and practically. It gives more importance to practice than to bookish knowledge and logical discussions. In its theory it comes closer to the theism of *Bhagavadgītā* and not to the nihilism of **Nagarjuna.** In practice it does not prescribe the 'profession' of monks but advises to live the life of a householder and to practise,

side by side, the Saiva yoga for the sake of self-realisation. It does not advocate the sannyasahood. It prohibits the use of all sorts of saintly symbols like red or white robes, matted hair, ashes, etc. It prohibits all practice in the suppression of one's emotions and instincts and advocates a path of their sublimation. It does not ignore the worldly and heavenly aims of life consisting of objective enjoyments. It rather advocates a path aimed at both *bhukti* (enjoyment) and *mukti* (liberation) both of which can be pursued side by side. It lays emphasis on devotion and that makes its practice quite sweet and practicable. It is, in this way, quite pragmatic in its approach towards its practice also.

These Saiva philosophers did not at all try to disturb the age old religion of the masses. They advocated the practice of the then established Brahmanic Hinduism based on Vedas, *Smṛtis* and tradition. They also advocated the practice of Siva worship in temples, at sacred places and in homes. In addition to these outward aspects of religion, they preached the practice of Śiva-yoga in accordance with the *Trika* and *Kula* systems of Tantric practice. The *Kula* system advocated the use of *Makāras* consisting of *Māṃsa* (meat), *matsya* (fish), *madya* (wine) and even *maithuna* (sexual enjoyment) along with the practice in *mudrā* (A sort of cake as well as a supreme yogic practice). This *Kaula* practice was performed in closed-door compartments called *Kulacakras*. One had to keep his mind concentrated in meditation while enjoying outwardly all these means of sense pleasure. Indulgence in these sensual activities had not to be allowed to disturb the meditation of an aspiraṇt. Initiation in this path was therefore granted to only those persons who could easily and spontaneously control their mind and senses. When an aspirant could succeed thoroughly in controlling the effects of these means of sense pleasure and in keeping his mind immersed in meditation, he would afterwards attain such a

psychological state in which he could constantly enjoy the divine bliss of his unity with *Parama-Śiva* even while doing all the wordly activities. He would not then require any formal practice in a secluded place under any special discipline for that purpose. An aspirant gets access to the limitless and divine self-bliss through the path of worldly enjoyment by the means of this Tantric practice.

Trika system has been much more prevalent among the Saivas of Kashmir. The use of *Makāras* is neither essentially prescribed nor totally prohibited in this system of practice. When everything is in fact the Lord Himself, what to prescribe and what to prohibit? One may make use of an object of sense pleasure or may not use it. It does not make much difference to a follower of *Trika* system of practice. He has to carry on his wordly activities and has to practise, side by side, a yoga in which mind is to be withdrawn from objective activities of imagination and of forming conceptions. It is to be kept absolutely still like the flame of a lamp at a place where wind does not blow. Withdrawn from all objective activities, it turns towards the subject, that it, the real self and gets merged into it by stages. That merger results in an intuitive realization of the real self which is nothing else but *Parama-Śiva* Himself. This is the *Śāmbhava-upāya* of *Trikā* system and is known as *Icchayoga*.

One who is not efficient enough to practise this yoga, has to perform a practice in impressing on his mind that he is in fact *Parama-Śiva;* every thing is he himself; he is in every thing and every thing is in him; all this is the manifestation of his own powers and so on. . This is the *Śākta-upāya* of *Trika* system and is known as *Jñāna-yoga*. When an aspirant succeeds in the practice of this yoga, he becomes fit for the practice of *Śāmbhava-yoga*.

An aspirant, not quite fit for the direct practice of this *Śākta-yoga*, has to perform its practice with the help

of certain objective elements like his understanding, his life force, his breath, his body along with its nerve-centres outward objects like words, *mantras* (syllables), letters, subtle objective elements, gross objective elements, different worlds, etc. He has to concentrate his mind on same object and has to imagine deeply that that particular object is he himself. Then he has to imagine that that particular object, his own person and *Parama-Śiva* are all one. By this practice he gets merged into the absolute reality for the time being. This is the *Āṇava-upāya* of *Trika* system and is known as *Kriyā-yoga*. When an aspirant succeeds in its practice, he becomes fit for the practice of the *Śākta-yoga*.

The elements of objective meditation and mental activity attain prominence in this *Āṇava-yoga*. This yoga consists of objective meditation and *Śākta-yoga* consists of subjective meditation. The element of knowing becomes more prominent in *Śākta-yoga*, because it consists of practice in imagining and forming conceptions of the exact reality. *Śāmbhava-yoga* is free from all imaginations and conceptions. Both the elements of action and knowledge are pushed to background in its practice and the element of pure will becomes prominent. When that *Icchā-yoga* becomes perfect, the aspirant starts getting self realization without any formal practice of exercising his will. *Śiva-yoga* in this state is known as *Ānanda-yoga* or *Anupāya-yoga*, that is, the yoga without any means. This is the highest state attainable in the practice of the Śaiva yoga of *Trika* system.

CHAPTER IV

THE BEST CONTRIBUTION OF KASHMIR TO INDIAN CULTURE*

Kalidasa, depicting the beauty of Parvati says that the creator, having been desirous to see all beauty in one body, collected all those beautiful substances with which human beauty is compared in similes and, arranging them in an artistic order, created the form of Parvati. The same imagination is exactly true with the creation of the valley of Kashmir. Here one can find and enjoy all types of the beauties of nature knit together with an extraordinary artistic skill.

If this land were fully developed and thoroughly beautified, it would really resemble the heaven as described in the scriptures of several religions of the world.

Extraordinary beauty has been granted not only to its mountains, hills, plains, meadows, fields, streams, springs, lakes, etc., but also to the bodies, hearts and heads of the inhabitants of this land.

The highly beautiful, sweet, tranquil and enchanting natural environment of this valley inspired Kashmiri writers and authors to compose very interesting works on poetry, drama, aesthetics and philosophy. Indian literature is abundantly rich in aesthetics and most of the important works on that subject have been composed in Kashmir. The interpretations of the principles of Indian aesthetics, given by Kashmiri authors like Abhinavagupta and Mammata, hold good even today.

---

* By courtesy of the Chief Editor, Cultural Forum, Ministry of Education and Social Welfare.

Jagaddhara Bhatta, a grammarian of artistic taste, could not relish the works of the school of Panini, on account of their terseness and tastelessness. Consequently he composed *Balabodhinī*, an easy and artistic work on the subject, for the sake of his son Yasodhara. What a pity it is that this important work has not so far seen the light of day even though its press-copy was being prepared by the Kashmir Research Department several years before India attained independence?

Indian literature is, no doubt, wonderfully rich in spiritual philosophy. But most of the schools of our philosophy have never been practicable for common man. This has been the case with all the six Vedic *Darśanas* and also with the schools of Buddhism and Jainism. Nearly all these schools teach us to shut our eyes towards our worldly problems, renounce the worldly aims of life, ignore and forget our social, economic and political ills and try to attain some very lofty spiritual ideals. The result of those impracticable and idealistic doctrines has been this that we have, on the whole, been lagging behind in both worldly and spiritual aims of human life for the last several centuries.

No doubt, there appeared in India, from time to time, some very efficient and capable teachers of philosophy who were inpossession of necessary pragmatic views on its theory and practice and Lord Krishna has been one of the best teachers among them. But the scholars of idealistic schools have very often interpreted their works in accordance with the traditional impracticable idealism.

The sweet and charming natural environment of Kashmir inspiredthegreat thinkers of this land to originate and to evolve such a philosophy which is easily and interestingly practicable and which is capable to yield both worldly and spiritual aims of life, side by side. That philosophy is the monistic Saiva philosophy of Kashmir.

The tradition of the practice of this philosophy was prevalent in the whole of India from the very pre-historic ages; but it was limited to some circles of sages and saints and was not written down in philosophic style. At the most it was expressed mystically in the form of ascetic poetry preserved even to this age in *Upaniṣads*, *Mahābhārata*, *Yoga vāsiṣṭha* and some *Tantras* and *Purāṇas*. *Bhagavadgītā* is a brilliant piece of that poetry. But even that poetry was taught and interpreted by many scholars in accordance with their impracticable idealism, because its influence had deep roots in their head. Therefore the exact significance of that poetry remained hidden from the eyes of our scholars and students. Only some saints and *Yogins* realized it through esoteric practices of yoga.

One of such mystic saints—named Sangamāditya came to Kashmir sometime about the seventh century A.D. and settled down permanently in the valley. Four generations of his descendents and disciples taught his mystic philosophy to all deserving aspirants and expressed its principles in mysterious *Tantric* style. Somananda, the fifth presiding teacher of that school, studied all the important works on all the prevalent schools of Indian philosophy, tasted the sweetest results of the practice of *Saiva Yoga*, realized the highest principles of the Saivite spiritual philosophy and then composed a wonderful philosophic treatise named *Śivadṛṣṭi* in an elegant and lucid logical style.

His disciple Utpaladeva developed that philosophy to full extent in his *Īśvarapratyabhijñā* and *Siddhitrayī*. Abhinavagupta, a grand disciple of Utpaladeva, interpreted in clear terms both the theoretic and practical doctrines of this pragmatic spiritual philosophy in his famous commentaries and some wonderful independent works like *Tantrāloka*, *Tantrasāra*, *Mālinī-Vijaya-Vārtika*, etc.

These authors of the Saiva philosophy of Kashmir, born and brought up amongst the bounties of all types of charming and enchanting beauties of nature, did not preach any renunciation of sweet family life. They did not instruct their disciples to leave their homes and hearths or kith and kin and to wander in the garb of begging mendicants like the *Vedantic Sannyasins* or the Buddhist monks. Nor did they prescribe any practice of austere and painful penance in forests and hermitages. They did not at all propagate the practice of any sort of forced repression of one's emotions and instincts. Forced control of one's mind and senses was considered by them to be psychologically unsound and practically harmful and dangerous. Their approach to life, to its aims and to the means to those aims was sufficiently pragmatic in outlook. They did not denounce the merits of prevalent Vedic rites and traditional household religious activities and in this way did not hurt the faith of common people. They never preached any sort of hatred towards any objects sweet to senses or towards their tasteful enjoyments.

These authors of Kashmir Saivism prescribed a new and an easy path to attain the highest goal of life. It was the path of keeping one's eye of super awareness vigilantly fixed on his pure consciousness throughout all types of tasteful and tasteless sensual or mental experiences. They prescribed simple and easy practices of Saiva Yoga for the sake of the attainment of that vigilant awareness. Practice of that vigilant awareness results in the direct realization of the exact nature of one's real self.

These Saiva philosophers of Kashmir advised people to live as pious householders, to enjoy tasteful worldly objects within the limits laid down by traditional social laws and to go on practising *Saiva Yoga* side by side. An aspirant, having attained success in that practice and having relished the blissful experience of self-awareness, starts to lose

interest in sensual enjoyments, because he finds them far less tasteful in comparison to the bliss of that real self-awareness. Consequently he becomes more and more interested in the practice of that awareness and finally recognizes his real self to be that pure, self evident and limitless consciousness which is all bliss by its basic nature and which is the source of all creation, preservation and absorption of the whole phenomenal existence by virtue of the pulsative or vibrative nature of that pure consciousness. Such a self-recognition results in partial experience of one's practical Godhead and that makes his faith and belief in the principle of absolute theistic monism completely firm.

No restrictions of any caste, creed, sex, status, age, etc. have been recognized with regard to initiation of a disciple into the fold of Saivism. Saints from both Hindu and Muslim communities, connected with the line of the disciples of Lalleśvari, a Saiva Saint of the 14th century, are still practising this philosophy in Kashmir. All types of aesthetic, economic, social, political, religious and spiritual aims of life can be pursued through the practice of Kashmir Saivism. No problem of society, state, nation and individual is to be ignored according to this philosophy. A person cannot succeed in any aim of life if he shuts his eyes towards these problems. The whole life of Lord Krishna, as depicted in *Mahābhārata*, is a glowing example of practical Saivism imparted to him by sage Durvāsas.

Kashmir Saivism is the only school of Indian philosophy which can inspire us for both material and spiritual progress. It alone can serve as a sound basis for our national aims of establishing a welfare state, on one hand, and the real *Rāma-rājya*, on the other hand. This philosophy is to be presented in the present day style in the light of the psychology of the younger generations of our nation. But who is going to take

a fruitful initiative in that task is a knotty problem, the solution of which is known to Lord Siva alone.

The pandits of the valley of Kashmir, throughout the extraordinary ups and downs in their history, have so far been able to keep this divine light glowing for centuries. But the revolutionary changes brought about by the modern history have changed the whole set-up of that small community, and consequently, the traditions of practising, teaching and learning of this philosophy are coming to a close in Kashmir. Sanskrit scholars outside Kashmir are not well acquainted with this philosophy. Some of them are, no doubt, devoting themselves to its study. But very often they confuse it with the idealism of the *Advaita Vedānta*. Somehow it appears to me that this philosophy must shine brilliantly once again, because we need it very badly and cannot proceed in our national aims without the support of such a philosophy. But when and how is that going to happen is known to Lord Siva alone.

This contribution of Kashmir towards Indian culture is sweeter than the Kashmirian white honey. It is more tasteful than the *Amari* apples of Kashmir. Its beauty surpasses that of lotus flowers in Dal lake. It is much more fragrant than Kashmirian Saffron of Pampur. Therefore the nation cannot afford to ignore it for long. It shall have to be revived very soon. This is what I feel. God alone knows beyond that.

CHAPTER V

THE INDIAN THEORY OF EVOLUTION

The theory of evolution was worked out in India by Samkhya philosophers in the later part of the Vedic age. Kapila, the ancient sage, who has been mentioned in Upaniṣads and the Mahābhārata, was the originator of that philosophy. His teachings have left traces in Upaniṣads, the Gita, other parts of the Mahābhārata, Manusmṛti and Purāṇas. The theory was afterwards developed by later Samkhya philosophers in the first half of the first millennium of the Christian era. It was then adopted with certain modifications by Vedantins also. The Śaivas of Kashmir carried it further in the ninth century A.D.

Samkhyas believe in two basic entities which are eternally existent. One of them is *Puruṣa* or soul, the energy of consciousness. *Puruṣas* have only one natural attribute and that is consciousness. They are, in fact, embodiments of consciousness. The other eternal entity is the principal substance, named *Prakṛti*. It can conveniently be taken as the cosmic material energy—the energy that gets transformed into matter and to which matter gets transformed at the time of dissolution. It is something very close to the cosmic-energy of the modern physics. According to Samkhyas it consists of three elements known as three *gunas*, *Sattva*, *Rajas* and *Tamas*. *Sattva* element is light and illuminating and is therefore taken as pleasure. *Rajas* is reactive and restless and is taken as pain. *Tamas* is heavy, lethargic and obscuring and is taken as ignorance or delusion. *Sattva* results in cognition, *Rajas* in activity and *Tamas* in stability. ¡When these three elements of the principal substance are n complete equilibrium, it is known as *Prakṛti* —the 'natural

condition'. *Rajas* element makes *Prakṛti* restless and active and so it gets transformed into *Mahat*—the unlimited universal cognitive faculty. This is the first transformation of *Prakṛti* at the first step of evolution. *Sattva* is predominant in *Mahat* and therefore it is pure and illuminating and, by virtue of these qualities, it bears the reflection of *Puruṣa* which makes it to appear as a conscious entity. *Puruṣa* has nothing to do with *Prakṛti*. He is consciousness alone and is absolutely aloof from every thing by its basic nature. But there is a beginningless indiscrimination in which all worldly *Puruṣas* are involved. On account of that indiscrimination, they have been witnessing the activities of *Mahat* and being reflected there, have been taking the attributes of *Mahat* as their own. That involves them in transmigratory existence. *Mahat*, on the other hand, though absolutely unconscious by its basic nature, goes on working as a conscious entity because of that beginningless indiscrimination.

Mahat, in turn, gets transformed into *Ahaṅkāra*—ego. This is the second transformation of *Prakṛti* and also the second step in the evolution of the universe. *Rajas* element is predominant in ego and therefore it is restless and active and so it gets transformed into next sixteen elements—*Manas* or mind, five exterior senses helpful to cognition, five exterior organs helpful to action and five objective elements of sound, touch, colour, taste and smell. These finer objective elements also get transformed into five gross objective elements of ether, air, fire, water and earth in the fourth step of evolution. *Prakṛti* gets transformed in this way into twentythree elements by its own nature. All elements exist in *Prakṛti* but do not appear in their individual forms at the stage of equilibrium. They appear in their respective forms by this evolutionary transformation and disappear by involutionary transformation. This appearing and disappearing of these elements is taken as their creation and destruction. In fact nothing

can be created anew and nothing can be totally destroyed. Only that thing can be created, so to say, which already exists, and the so called destruction of a thing is merely its transformation into the form of its cause. *Prakṛti*, according to Sankhya, does not require any direction from any person like God. It has a natural propensity towards evolutive and involutive activities. Thus energy gets transformed into matter of its own accord and matter gets transformed into energy by its own nature. This is the view of Samkhya philosophers regarding the evolution of elements and that of the universe evolved out of them.

The Samkhyas have bypassed the evolution of molecules out of atoms and that of grosser particles out of molecules. This gap has been filled by Vaiśeṣikas—the Indian atomists. They do not bother about the evolution of twentythree elements. They take almost all of them as eternally existent entities. Atoms of air, fire, water and earth are eternal in their opinion and they take ether as an infinite and eternal substance. They believe that God creates worlds, bodies and objects out of atoms by combining them in different ways for the sake of worldly souls. He first combines two atoms into a binary and then combines three of those binaries into one molecule and thus a molecule consists of six atoms. Grosser things are created by God out of molecules and are reduced to atoms by Him at the time of complete dissolution.

The Vedantins believe that the five gross elements get directly evolved out of *Prakṛti* under the predominance of Tamas. They, in turn, give rise to senses through their *Sattva* elements, and to organs through their *Rajas* elements. The Vedantins add *Prāṇa*, in its five aspects, to the number of elements. They have not, in fact, made any real search of truth in this matter; but have borrowed the idea from the Samkhyas and confused it with their theory of *Māyā*. Besides, they have not explored anything beyond *Prakṛti*. The theory

of the Samkhyas in this regard is more scientific and more appealing to intellect than that of the Vedantins. The great authors of Vedanta have not touched this topic at all. The later authors alone have confused it as shown above.

Upaniṣads say that the Ātman (that is God) alone existed in the beginning. He was all alone. Nothing other than Him existed at all. He willed to be manifold and created this universe out of His mere will. From Him emerged ether, that gave birth to air, fire was born out of air which gave rise to water and from that appeared earth. Upanisads are scriptures. They are not philosophic treatises. Philosophic principles are described mystically in them and are to be derived out of them by wise and intelligent thinkers. The above description of the evolution of five elements can mean that ethereal existence came into being at first. Becoming a bit grosser, it appeared as gaseous existence. That also took up the form of nebulous existence at another step of evolution. Becoming a little cool that appeared as liquid existence which, in turn, cooling down sufficiently, got solidified into solid existence called earth. This interpretation agrees with the principle of physics. Matter in the last four states of evolution can still be scientifically discovered.

The Śaiva philosophers of Kashmir and South have explored still subtler elements beyond *Prakṛti* and *Puruṣa* and have reached one common source of both of them (and also of elements beyond them) in the form of absolute God Who is a self-radiant, unlimited, infinite and pure consciousness and in Whom resides everything in the form of that consciousness alone, just as all the elements of milk and milk-preparations exist in milk in the form of milk alone; and out of Whom emanates everything in accordance with His free will that is irresistible and unrestrictible by its basic nature. This fundamental principle of Ṣaivism is the real Hindu

pantheism. Abhinavagupta names it as *Parādvaita* principle. It is just to differentiate it from the *Advaita* principle of the Vedanta. Everything has emanated from God and is in fact God alone. Godhead is the real nature of the whole phenomenal existence. That Godhead consists of pure, limitless and complete consciousness containing everything in it in the form of consciousness alone. The primary evolution of the phenomena is its undifferentiated objective appearance within that pure consciousness, and that appearance takes the form of — "I am this". The "thisness" here is the appearance of phenomenon. This is the state of unity in diversity and diversity in unity. It is known as the stage of *Vidyā*. The next step of evolution is that at which the subjective and the objective elements appear as mutually different entities. It is the stage of complete diversity and is known as the stage of *Māyā*. The subjective element at this stage is the element of consciousness known here as *Puruṣa* and the objective element is the unconscious element known as *Prakṛti*. *Puruṣa* is pure consciousness subjected to *Māyā* and consequently seeing everything else as different from it. *Māyā* wraps *Puruṣa* with the limitations of time, space, interest, law of nature, etc. These are the subtler elements evolved out of *Māyā*. The evolution of senses, organs and subtle and gross objective elements as discovered and taught by the Samkhya philosophy is based on the evolution of *Prakṛti* and the above mentioned subtler elements of time, space, etc. The Upanisadic evolution, mentioned above, also depends on the evolution of *Puruṣa* and *Prakṛti* as explored and described by Śaiva philosophers. The source of all evolution in this way, is God who contains everything in Him and who appears, in the form of everything by virtue of His supreme and absolute Godhead. The whole evolution depends on His free and playful will and that will is His Godhead. *Prakṛti* and other elements

become the sources of later evolution in accordance with that free will of the Lord who controls the whole process of evolution and involution directly as well as indirectly through His agents on whom He delegates some divine powers. He is the sole evolutor up to the stage of *Vidyā*. Anantanātha is the evolutor of *Māyā*, the limiting elements of time, space, etc., *Puruṣa* and *Prakṛti*. Powers to evolve senses, organs and objective elements upto atoms have been delegated by the Lord to Śrīkaṇṭhanātha, whose agent is Umāpatinātha; the Śiva of Epics and Purāṇas. Evolution of worlds, bodies, gross organs and senses and gross objects of senses and organs is directed by god Brahmā, the creator of the worlds. He is assisted by *Prajāpatis* like *Dakṣa*, *Manu*, *Kaśyapa*, etc., in evolving different species of animals, plants and lifeless objects. This is, in short, the outline of the whole process of evolution as discovered by the Saivas of Kashmir and as taught by them in the cosmology of Kashmir Saivism.

CHAPTER VI

THE AVATARA PRINCIPLE OF HINDUISM

Life in this universe is manifested in four types, namely—waking, dreaming, sleeping and the fourth one. These are the four states of life. That fourth one is the state of correct beholding. It can be named as the state of intuitive revelation. That revelation is also of several degrees and therefore the life in the fourth state appears in several types. The purest living beings are named Akalas (अकुल). They have an individual consciousness. They feel the omniscient and omnipotent consciousness as their self and do not have at all any objective cognition. The whole objective existence remains merged in their pure subjective consciousness which is limitless and which contains everything in it in the form of consciousness alone. Their's is the highest step in the fourth psychic state.

The beings in the next two steps of that fourth state of life are Mantramaheśvaras (मन्त्रमहेश्वर) and Mantresvaras (मन्त्रेश्वर). They have the experience of the objective existence, but they take it as their own body. They see a sort of unity between themselves and the objective existence. The subjective element appears predominantly in Mantramaheśvaras (मन्त्रमहेश्वर) and the objective one in the Mantreśvaras (मन्त्रेश्वर). The former beings behold a faintly appearing diversity within their unity and the latter ones see a sort of unity within a clearly manifested diversity.

All the beings of the above mentioned three categories do not generally indulge much in the divine activities of objective creation, preservation, etc. They remain merged n the sweet experience of their blissful unity. They are

nearly equal to Almighty God. Their activities consist of mere will which gets materialized in the lower categories of existence and according to which the lower gods carry on the above mentioned divine activities.

God is the sole ruler of the whole universe. All th gods work in accordance with His will. He, however, descends to lower stages of existence and appears there in the form of the presiding deities at those stages. As the ruler of the beings in the above mentioned three steps of the fourth state of life He appears as Śiva, Sadāśiva and Īśvara. The word avatāra means a being who descends to a lower type of existence. Śiva is therefore an avatāra of the Almighty God. Sadāśiva and Īśvara are the avatāras of Śiva. Śiva descends to these two lower steps of the fourth state to rule over and to guide the beings stationed at those steps.

Another step of the fourth state of life is that of Vidyeśvaras (विद्येश्वर). They take themselves as omniscient, omnipotent, self evident and limitless consciousness, but see the objective existence as something quite different from their subjective selves. The beings of this step of the state of revelation can freely and quite effectively indulge in the divine activities of creation etc. Therefore Lord Īśvara descends to this step in the form of Anantanātha (अनन्तनाथ) who is, in this way, an avatāra of the Lord. Anantanātha shakes up the subtlest objective element in such a way that it gets evolved in the form of time, space, law of nature, etc. That very creation by Anantanātha results in the evolution of limited individual souls (पुरुष), on the one hand, and the cosmic energy (मूलप्रकृति), on the other hand.

Lord Īśvara descends to the cosmic energy in the form of —(1) Śrikaṇṭhanatha (श्रीकण्ठनाथ) and (2) Umapatinātha (उमापतिनाथ). Śrikaṇṭhanātha, an avatāra of Lord Īśvara shakes the cosmic energy in such a way that it gets

transformed into interior and exterior senses, organs, subtlest objective elements like sound, light, smell, etc., and less subtle objective elements like ether and atoms. Umapatinātha is a disciple of Śrikaṇṭhanātha. He assists him in his divine activities of creation, etc. He is the Śiva of the Epics and Purāṇas. These two avatāras of Lord Īśvara have subtle material bodies also.

Souls in the sleeping state are not capable to take part in any activities. They enjoy a long and lasting rest. Life in the dreaming state is sufficiently active. The souls of the dreaming state include all types of gods, semigods, departed souls and the beings in hells and heavens. Brahmā, Viṣṇu and Rudra, the agents of God in creation, preservation and absorption, also have subtle material bodies and belong to the dreaming existence.

God appears himself in the form of all the beings right from Śiva to an insect. In fact He has himself descended to the position of each and every living being and even to that of the lifeless elements. It is His nature that He descends from state to state and from step to step in numerous forms. He himself ascends from step to step and from state to state in countless ways and manners. While ascending and descending in the process of involution and evolution He is not termed as an avatāra. But when He descends to some step at some stage, just to carry out some divine activity, and doing so, does not get involved in the process of involution, He is termed as an avatāra. An avatāra has all the Godly tendencies in his unconscious mind and realizes them consciously with just a little effort in yoga. One of the main purposes of the appearance of an avatāra is to show to common people the path of right action and the process of self-realisation by means of actual practice. An avatāra, in this way, becomes an ideal for aspirants and seekers of truth. Gods

like Brahmā, Viṣṇu, Rudra, etc. also appear as avatāras in this gross existence of the waking state of ours to carry out their divine activities quite effectively. Divine beings of the Turyā (fourth) state also can appear as avatāras in human form for the purpose of showing the path of realization to worldly souls.

God can carry on each and every activity through his mere will which can inspire any being of any category to do any divine activity. But, since the whole show of this involution and evolution is a mere play, he plays it through numerous ways and methods. Sometimes he inspires worldly or divine beings to carry out divine activities and sometimes he appears Himself as an avatāra for that purpose. A head of a powerful state, enjoying absolute power, may sometimes get some activity done by some subordinate officer of his administration; but may sometimes attend personally to some activity. No officer of his administration and no person in his state can raise any objection in that regard. He is expected to know the best regarding the execution of an activity.

The avatāras of the Lord, right from Śiva to Umāpatinātha(उमापतिनाथ), are meant to manifest His Godhead quite effectively. Avatāras of gods like Viṣṇu and Rudra have been appearing in this gross and waking existence for the purpose of enforcing the law of *karman*, on the one hand, and saving this existence from misery and tyranny, on the other hand. This purpose of the appearance of avatāras has been mentioned in the Bhagavadgītā. As stated in the Śaiva Śāstra of Kashmir, three divine beings named Tryambaka, Śrīnātha and Amardaka descended to this mortal world as avataras for the purpose of the propagation of the Śaiva path of salvation. Abhinavagupta has said that the valley of Kashmir had been sanctified by numerous avataras

of Umāpatinātha. Bhaṭṭa Kallaṭa has been mentioned as an avatāra of some divine and perfect being by Kalhaṇa.

An avatāra, in short, is a being descended from some higher and purer state of existence to some lower one for the purpose of carrying out some divine activity in accordance with the divine will of the Lord. While descending down, he does not get involved in any process of involution, but attains his original position after completing the activity entrusted to him. No doubt, he forgets his original basic nature and appears as one among the beings of that lower existence; but with just a little yogic effort, he recognizes his basic nature once again. Shedding off his body of the lower existence at the end, he attains again his original position from where he had descended. Since avatāras are generally great and divine souls, any great man in the world is taken as an avatāra of some divine being. It is therefore very difficult to ascertain as to who is a genuine avatāra and who is not. Avatāras mentioned in divine scriptures are definitely avatāras. When the powers of some god get partly manifested in some worldly being, he is taken to be a partial avatāra of that god. All the avatāras of Viṣṇu, right from Matsya to Rāma, have been recognized as the avatāras of only some portions of the powers of Viṣṇu, the preserving god. Lord Krishna alone is a complete avatāra of Viṣṇu. All the powers of Viṣṇu got manifested in him alone.

This, in short, is the sum and substance of the conceptions regarding the avatāra principle of Hinduism.

CHAPTER VII

LIFE, ITS NATURE AND TYPES

What is life is a problem that has ever been vexing human head all over the world. Some take growth and reproduction as the basic signs of life. Others take hunger, thirst, slumber, awakening, etc. as the essential signs of life. The feelings of pleasure, pain, wonder, disgust, etc. are taken as its basic signs by others. The activities of objective knowing and doing have been accepted by some as its essential signs and some others take only consciousness as its exact essence.

Growth and reproduction are, no doubt, signs of living organisms in the physical existence of this mortal world, because the living bodies of animals and plants grow and reproduce. But, in fact, a body cannot be taken to be animate by its own virtue. It is animate because of something other than it, which is, for the time being, related to it. Had life been its own nature or quality, it would never have died. Moreover, as scientists say, there is some lifeless matter also which can grow. Therefore life can be, at the most, some such force that can enable a body to grow and to reproduce. Growth and reproduction can, in this way, be only some occasional effects and not the essential nature of life. Hunger, thirst, etc., which are the functions of gross animation in this physical existence, and pleasure, pain, etc., which are the functions of one's interior sense, are experienced in the waking and dreaming states only and never in the state of dreamless sleep. Therefore these also cannot be the very essential signs or definitions of life. Life in a dreamless sleep can exist without any of these functions. The activities of objective knowing and doing also vanish in a state of deep sleep and therefore these also cannot be taken as the essential functions of life. A being continues to be a living being without doing anything or knowing any object in that state.

It is, no doubt, a fact that some element of knowing must exist even in a state of dreamless sleep, because a person, waking up from that sleep, has some memory of the absolute non-existence of any objective elements in that state. Had he not experienced that non-existence, he could not have recollected it. It is because of such an experience and the impressions of that experience that a person can afterwards recollect that he did not perceive anything in that deep sleep. In fact a person experiences the mere existence of his own subtle self, freed from all objective knowing and doing in a state of dreamless sleep. This means that he is simply conscious of the existence of his own self and that the entity felt there by him as his self is neither the physical body, nor the mind, nor any senses or organs, nor the force of gross animation, nor even the understanding capacity, but the simple and pure self conscious 'I' that transcends all the above-mentioned gross and subtle elements. All consciousness is luminous by its own basic nature, because it shines and makes itself apparent without the help of any inward or outward aids of knowledge. This 'I' is, therefore, self luminous. Anything that ever appears, does so through the grace of psychic luminosity and all such luminosity is always conscious of its existence and apparentness. Consciousness pervades all the three states of sleeping, dreaming and waking. Life devoid of consciousness has never been experienced in any of these states. Thus it is consciousness alone which can basically and essentially be taken as life.

Consciousness is a sort of some psychic stir which is always self-evident. It is a sort of knowing because of its being evident. It is an activity also because it is a stir and also because it becomes evident and its being apparent can be denoted by a verb. So the basic self-consciousness of a living being is a sort of knowing, on one hand, and a sort of doing, on the other. Knowing is itself an activity which involves an

element of psychic luminosity. Consciousness of doing, on the other hand, cannot exist without the element of knowing. So knowing and doing can be accepted as the two essential aspects of consciousness. Both these aspects of consciousness are inseparably existent in it. Therefore knowing and doing can be taken as two essential signs of all life. All living beings have the capacity to know and to do and are, by their basic nature, always inclined to know and to do. They are charged with the activity of knowing their transcendental self even in a dreamless state. There the life consists of the activity of subjective knowing. In a dreaming state some objective knowing and doing is added to it. Life in that state functions through interior senses and organs which are absolutely mental in character. No senses or organs are at all needed in the functions of life in an absolutely dreamless state. Therefore life must basically reside in some entity which transcends even mind and other interior senses. That entity can be the simple consciousness of the transcendental self of a living being. It can be called individual self-consciousness. From there the functions of life extend to mental body in a state of dreaming. In a state of waking these functions of life spread to gross bodies and outward senses and organs as well. In these two exterior plains of life there is predominance of objective knowing and objective doing, while in the interior one of dreamlessness both these activities of life are only subjective in nature. All life is, in short, consciousness and knowing and doing are its two signs or its two aspects which are mutually inseparable. Consciousness with these two aspects of it is the essence of all life at all stages of existence and in all states of all living beings.

We, the mortal beings of this material world, are basically the creatures of the waking existence, (*Jāgrat*) though we have occasional experiences of the other states of life as well,. According to the principles of Indian philosophy, there are some

successively superior types of existence where superior types of life, belonging to the states other than that of the waking one, are manifested. The dreaming existence, (*Svapna*) which does not consist of any gross matter, is a far superior existence when compared to this physical existence of ours. Creatures belonging to that existence work and function in a manner which resembles, precisely, that of our dreaming experiences. They are inclined towards doing and knowing of mental and subtle objects through their interior senses and organs. They experience pleasure and pain, have all types of emotions and instincts, as we have, but are free from gross bodies. They also are subjected to passions of all sorts like we people and are always active towards their fulfilment. They also have thirst and hunger, but do not require any gross water or gross food. Their bodies, organs and all objects of senses are absolutely subtle and consequently free from those defilements to which physical entities are subjected by their nature. Those beings are not so much liable to death and disease as we are. They are taken to be immortal when compared to the mortal beings of this gross creation. But, in fact, they also have decay and death after long long ages of this physical world. Capacities for the achievement of both sensual and spiritual aims of life are far greater and highly superior in them when compared to those of the beings of this mortal existence. The different types of heavens, as conceived in different sects of Hinduism and also in other religions of the world, can be taken as the different regions or different worlds of that dreaming existence. The living beings of that existence are all types of souls residing in heavens; all semigods, gods and super-gods.

Still superior in nature is the sleeping existence (*Suṣupti*). It transcends even the subtle existence of heavenly worlds. Life in that existence consists of a calm and luminous consciousness subjected to the only defilement of the limitation of

a sort of subtle ego of individuality. Creatures of that existence have neither any objective experiences, nor are they conscious of any emotions, instincts, passions, etc. They experience an absolute type of tranquillity and lie constantly relaxed on an absolute calmness like that of the pure space. The only function of their life is the limited and egoistic but tranquil individual self-consciousness. All the beings who enjoy the states of liberation as taught by Nyāya-Vaiśeṣika and Buddhism are the beings of this sleeping existence.

Sometimes, when a person is in a high pitch of some intense emotion, he forgets, for the time being, his individual ego and gets merged into some sort of a universal self-consciousness for some moments. At that time he experiences some sort of a strange unity within this wordly diversity; gets freed from all worries and cares of this mortal life and experiences some strange, blissful and enjoyable self-existence for the time being. This is the Turīyā or the fourth state of life and can be called the state of an intuitive revelation. The sleeping state transcends all physical and mental existence. The state of revelation makes one experience his blissful unity within this multinatured universal diversity and the bliss experienced there is a positive one. It is not simply the lack of all pleasure and pain as can be experienced in a sleeping state. The pure self of a person shines through its own lustre and experiences the blissful activity of its own consciousness in that state. But such a psychic state is often so short-lived that its thorough introspection does not generally become possible. It leaves only a faint and a vague impression on one's person and that is all. Practice in yoga, devotion and some other religious activities help in increasing the duration of the experience of that state of self-revelation.

There is a superior type of existence which belongs basically to the fourth state by its nature. Beings of that existence enjoy a constant bliss of their pure and self-luminous con-

sciousness. The beings of the most superior type of that fourth kind of existence merge the whole objective universe into their individual subjective consciousness. After that they merge that individual self-consciousness into that infinite and universal consciousness out of which everything can emanate and into which everything can get absorbed. Having done so, they enjoy that limitless, eternal, blissful and absolute monistic unity which is one complete whole of everything and is always pulsating to and fro through the spontaneous spiritual vibratory activity of pure consciousness. The spiritual pulsation of that infinite and pure consciousness is its supreme Godhead, because it alone can be the basic cause of the creation and dissolution of the four types of existence discussed above. It alone is the source of all divine activities of creation, preservation, dissolution, obscuration and revelation. That infinite consciousness is named God on account of its capacity and nature of being always inclined towards these five divine activities.

Sometimes some of the beings of that most superior existence have a partial experience of the Divine powers of their real self and that makes them doubtlessly feel their absolute unity with that infinite, all inclusive, pure, blissful and self-luminous eternal consciousness which is known as the absolute God and which is the exact and real nature and the only basic origin of all life and also of the whole universe. Nearly all the devotional paths of spiritual practice, taught by devotees, saints, seers, sufis, siddhas, etc., lead to different steps of the above-mentioned fourth state of existence where the nature of life is a self-evident, pure, limitless, self-luminious and blissful consciousness vibrating to and fro with the spiritual activity of Godhead.

This is the sum total of the views of the greatest thinkers and seers of India with regard to life, its nature and its types.

CHAPTER VIII

THE PROBLEM OF CREATION

Man and his universe have been the problems before philosophers of the world. From the earliest times man started questioning himself—Who am I? What am I? Why am I? What is this universe? How is it? Who runs it? How does he run it? Questions like this vexed human brain and different supermen tried to solve these problems in different ways. So many philosophers of India dedicated their lives to these problems and their efforts in that direction resulted in so many schools of Indian philosophy. The present paper is meant to throw some light on the views of those thinkers of our country regarding the problem of creation. It will be discussed from different viewpoints as to who created the universe; how and why did he create it and out of what substance did he create it.

Those, who saw things with only their physical eyes proclaimed like this—'No one did ever create the universe. It grew of its own accord. Just as water becomes vapour and vapour becomes cloud and that becomes rain and that appears as streams, springs, lakes, ponds, oceans etc., so did the universe evolve by stages out of gross matter without the control of any conscious agent. It is still evolving further and will go on like that and may finallycome even to decay after some time. Growth and decay of everything material are due to the very nature of matter. Mind is a product of a special type of material growth, just as movements of wind, water, steam, etc. are due to nothing but the innate nature of different material substances. Sensation, perception, cognition, memory, feeling and all other mental activities are

basically material in character, because all these are different functions of mind which itself is material. Similarly consciousness also is a function of matter. Nothing like a soul beyond body and mind does ever exist. So, let us live happily so long as we live and let us enjoy, as much as possible for us, this little span of life. Let us not bother about heaven and hell, piety and sin, God and soul, etc. All this is mere imagination based on fears felt by primitive human beings. This is the view of the atheistic materialists known as the *Cārvākas* or *Lokāyatikas*'.

Next comes the view of the theistic materialists, the propagators of the *Mīmāṁsa* and the *Nyāya-Vaiśeṣika* schools of Indian philosophy. The *Mimāṁsakas* believe in the existence of souls beyond body and mind and also in that of different gods controlling the activities of all material substances like wind, rain, Sun, Moon, water, fire, ocean, rivers, etc. They further believe in meritoriousness and sinfulness of different actions and also in heavenly sensual pleasures and pains of hell as the result of those actions. This universe composed of worlds, heavens and hells, and souls and gods, is eternal according to 'Mīmāṁsa Darśana'. A supreme god named *Prajāpati;* creates all bodies, senses and objects of enjoyment for the sake of worldly souls who may do good actions and may achieve heaven which is the highest goal of human life. Heaven, according to these thinkers, is the abode of gods and is a place that provides superior sensual pleasures to its inhabitants. The *Mīmāṁsa* school deals in detail with the vedic rituals and does not bother about the problem of creation.

The *Nyāya-Vaiśeṣika* school is less material and more theistic in outlook. The followers of this school are known as atomists also. They believe in the existence of matter in the form of different kinds of atoms out of which the

universe is created by a superior being called *Īśvara* or *Paramātman*, that is, God. The highest aim of life, according to them, is not the heavenly sensual pleasure, but a sort of liberation from birth, death and all misery. God according to them is omniscient and omnipotent and He creates the universe for the sake of wordly souls who can achieve real knowledge about the whole existence and by virtue of that knowledge, can shed off all ignorance. That knowledge results into an attitude of absolute inactiveness. They continue to stay in that state of tranquillity like pure space and do not indulge in any sort of knowing, desiring, doing etc. God creates the universe in the manner of a potter who prepares pots out of clay. He collects atoms floating in space, unites them and gives them the shape of the universe at the time of creation and reduces the universe again to atoms at the time of dissolution. Belief in the ever lasting existence of matter keeps these philosophers at the material level but their disapproval of sensual pleasure as the highest aim of life elevates them a little above the ordinary materialists, while their belief in the Almighty God admits them into the plain of theism.

The fourth solution of the problem of creation is that of the naturalists known as the *Sāṅkhyas* and the *Yogins*. According to them the universe is nothing but a sort of complex modification in the form of nature. Nature according to them is the material energy, which, by virtue of its own nature, gets itself transformed by stages into the whole phenomenon. Atoms and everything composed of atoms existed in a sort of unmanifest state just as curds, butter, cream, cheese, etc., exist in milk. Milk gets transformed into these things. In the milk state these things do not get manifested but at the time of transformation the milk-state goes into obscuration and these things are clearly manifested. Earth gets modified into all sorts of vegetation and that in turn gets again transformed into earth. The universe grows from energy at the time of

creation and gets again reduced to energy at the time of dissolution. All this happens by virtue of the nature of energy. This two edged transformation does not require the help of any super-human person apart from the innate nature of energy. The material energy is absolutely unconscious and consequently the whole matter, which is a sort of transformation of that energy, is also unconscious. Therefore senses and mind also are basically unconscious. Consciousness is the nature of a different entity which exists apart from energy and everything material. That entity is soul and souls are uncountable in number. Each mind is related to a separate soul. Those souls have in fact no relation with anything. They are absolutely aloof and lonely. But, because of some beginningless delusion, they go on witnessing all functions of those minds in which they are separately reflected and minds, by virtue of the reflections of the consciousness of souls, go on acting like conscious beings. Souls, reflected in minds, take all modifications, activities and states of minds as their own because of a sort of indiscrimination based on beginningless ignorance, and thus fall prey to all misery in the endless cycles of births and deaths. But if they practise *yoga* and develop an attitude of indifference towards everything mental and physical, they can attain a sort of discriminative knowledge which can make them actually feel that they have absolutely no concern with energy and all its modifications including mind and all its states. Then they can develop a sort of an absolute indifference towards energy and all its modifications. If they firmly continue to maintain that attitude of indifference till their present body comes to an end, they will not get involved into any birth or death. They will only exist eternally in a state of absolute loneliness and indifference having no sort of any connection with anything in the universe. That state of absolute loneliness, named as *Kaivalya*, is the highest aim of life according to the *Sāṅkhya* and the *Yoga*

philosophies and it is for this purpose that energy undergoes modification in its form to create all phenomena.

The fifth view on the problem of creation is that of delusionists and they are the *Vedāntins* and the *Buddhists*. They believe that the universe does not actually exist at all. It has neither grown by itself nor has been created by any one. It only appears like some jugglery or dream or mirage etc. Its mere appearance without any actual existence is due to ignorance known as *Avidyā* or delusion which has no beginning, but which can be ended by means of pure knowledge. It is that delusion which is the cause of the appearance of subject, his inner and outer senses, his organs and different kinds of objects. What actually exists, is, according to the *Buddhists*, a sort of vacuum called *Śūnya* and according to the *Vedāntins*, transcendental self known as *Brahman*. *Brahman* is an ever existent, ever conscious and ever blissful entity and is absolutely tranquil, motionless, inactive, unaffected and ineffectual. In short it can be said to be a sort of conscious vacuum which is quite different from the unconscious vacuum of the *Buddhists*. One has to realize the unsubstantiality and falseness of the whole universe and has to develop an attitude of absolute indifference towards all worldly experiences and all dealings of doing and knowing. That attitude brings tranquillity to a being and the realization of the falseness of the universe and that of the actual existence of the *Sunya* or the *Brahman* frees him from the beginningless delusion and he gets obsolutely absorbed into the vacuum or the *Brahman* according to the Buddhists and the Vedāntins respectively. That complete absorption of the subject is the highest aim of life in the view of the delusionists.

The sixth angle of vision on the problem of creation is that of the theists, the most prominent among whom are *Śaivas* and *Śāktas*. *Vaiṣṇavas* also can be classed with these

thinkers. The theists teach that God is an absolute reality. He is something like a solid mass of all energy which is always self-evident and self-conscious. Evidentness and consciousness are His two different aspects as conceived by philosophers. Both these are in fact one and the same entity. These two names are merely given to that entity in order to make its nature clear to disciples. The evidentness of God is His static aspect, by virtue of which he exists transcendentally as the absolutely pure and conscious luminosity beyond body and mind. There is no trace of any sort of limited subjectivity or objectivity in that aspect of the Lord. The consciousness of the Absolute Reality is His dynamic aspect, by virtue of which He appears in this universal existence which is composed of numerous worlds, subjects and objects. This universality of the Lord remains hidden in His transcendency just as a plant remains hidden in a seed in the form of seed and seed alone. That transcendency of God becomes in turn obscured in this universality just as earthhood of earth remains obscured in the form of a plant. The static aspect of the Lord keeps Him ever calm and tranquil but His dynamic aspect keeps up a subtle stir, the stir of pure consciousness, within that tranquillity. Therefore tranquillity of the Lord is quite different from that of vacuum or pure space, both of which are unconscious. That stir of the Lord takes the form of will and that in turn appears as imagination and the whole universe composed of complexly different subjects, senses, organs and objects is a sort of materialisation of that imagination and that is known as creation. In this way, the root cause of creation is the will of the Lord and that will is a little evolved form of His pure consciousness which is, as said above, His dynamic aspect. Both the dynamic and the static aspects of the Lord are absolute realities. So He shines simultaneously in both these aspects which are known as the 'Śaktihood' and the 'Śivahood' of the Lord. Creation,

preservation and dissolution are the different stages in the manifestation of His dynamic aspect and that manifestation is a sort of His play, which is His nature. Existing always in His absolutely transcendental aspect He, at the same time, appears as the universe and as numerous limited souls in it, forgets His Godhead, experiences pleasure and pain and transmigrates in accordance with the law of action and reward. Then, at some other stage of the same play, He, while appearing as a wordly soul, gets, through the grace of His own divine state, contacted with some divine being, develops interest in divine scriptures and becoming more and more devoted to his own Godly state, which appears as something different from His state of a soul, washes away, by and by, his ignorance and limitation and finally realizes the absolute Godhead in both its aspects of Śivahood and Śakihood as his basic nature. This is the nature of the absolute reality. There is no scope for 'why' about the nature of an entity. How absurd would it be to question 'why is fire warm?' Fire, shorn of warmth, would cease to be fire. Had not the absolute God possessed the divine nature to create, to preserve and to dissolve the universe and also to obscure and to reveal His nature, He alone would have existed, or even He may have or may not have existed at all; for who would have questioned or established His existence and His Godhead? But He exists and possesses the absolute Godhead which manifests itself in the three forms of creation, preservation and dissolution of the universe and also in the two forms of obscuration and revelation of His nature. This fivefold Godhead of the Lord is always going on with respect to different worlds and souls and at the same time God is always calm and tranquil in His transcendental aspect.

Godhead is never different from God. It is His nature and His essence. The universe is nothing but a sort of manifestation of Godhead. Thus the universe also is not different

from Him. Whatever exists is, in fact, God and God alone. But it does not appear like that to an ordinary soul. This is due to the manifestation of Godhead in the activity of obscuration. Those souls, who are blessed with the highest type of revelation, see everything as God and take God as their real self. One can therefore realize his natural Godhead in its universal and transcendental aspects and can partly experience that Godhead even in this worldly life and can afterwards become, as it were, the absolute God after leaving this material body by shattering all the remaining limitations which had so far limited him and made him appear as a limited soul while he was in fact God and God alone, who is the only absolute reality. This experience of one's Godhead is the ultimate aim of all life according to the absolute theists.

All the previous views about the problem of creation are, according to *Saivas*, the different kinds of revelation of the truth at different stages of the playful ascension of a soul from the plain of the grossest materialism to that of the finest theism. Each of these theories is correct at its own respective stage, because every stage is some particular type of the manifestation of the Godhead of the Lord. In this way, some theory is a lower type of truth and some other is a higher type of it, the lowest one being that of the atheistic materialism and the highest one of the absolute theism.

CHAPTER IX

SANKHYA PHILOSOPHY AND SAIVISM

Sāṅkhya is one of the oldest schools of Indian Philosophy. Its originator, Kapila was one of the most ancient sages of India. He is mentioned in the Upaniṣads and in the Mahābhārata. His *Sāṅkhya* system has left its traces in some of the Upaniṣads. His Philosophy must have been a theistic one. The Philosophy of the Mahābhārata is definitely indebted to the *Sāṅkhya* system of Kapila. The *Sāṅkhya* mentioned in the Bhagavadgita also is definitely the theistic *Sāṅkhya* of Kapila who has been highly esteemed in the tenth Chapter of that work. The *Sāṅkhya* depended upon by the early *Vaiṣṇava* thinkers is also the same theistic philosophy of Kapila. Kashmir produced a great philosopher in the ninth century and he was Somānanda, the originator of the Kashmirian school of *Śaiva* Philosophy. He, in his *Śivadṛṣṭi*, mentions two schools of *Sāṅkhya* philosophy, the theistic one and the atheistic one.

The atheistic *Sāṅkhya* Philosophy was propagated by Īśvarakṛṣṇa through his *Sāṅkhya-kārikā* which, in due course, attained the most important position in the whole system. The loss of *Ṣaṣṭi-tantra*, one of the ancient works on the system, must have been due to the popularity enjoyed by *Sāṅkhya-kārikā*. Later philosophers like Śaṁkarācārya, Utpaladeva and Abhinavagupta took only this atheistic system of Īśvarakṛṣṇa as the *Sāṅkhya* philosophy. The more ancient theistic *Sāṃkhya* was forgotton after the disappearance of *Ṣaṣṭi-tantra*.

The later *Sāṅkhya* of the *Kārikā* accepts the eternal existence of two elements—(1) *Puruṣa* and (2) *Mūla-prakṛti*. *Puruṣa* is the conscious and *Prakṛti* the unconscious element

in this existence. *Puruṣas* are numberless. They are generally the worldly souls each of whom is experiencing the tastes of pleasure and pain through an individual body and individual ego, mind and group of senses of perception and organs of action. All these egos, minds, senses, organs, matter and material substances owe their origin to *Mūlaprakṛti*. That *Prakṛti* is the basic material cause of the whole universe. It possessed three qualities or is consisted of them. Those three qualities are known as three *guṇas* namely, *Sattva*, *Rajas* and *Tamas*. *Sattva* is the element of enlightenment and pleasure and knowledge are its nature. *Tamas* is the element of ignorance and lethargy. *Rajas* is the element of turbulance, activity and pain. *Tamas* is heavy and *Satva* is light. *Rajas* is always restless. *Mūlaprakṛti* is that condition of these three *guṇas* in which they exist in a state of absolute equilibrium. The whole mental and physical existence gets absorbed into *Mūlaprakṛti* in the state of that absolute equilibrium. That is the state of absolute dissolution of the universe. The *Rajas* element of *Prakṛti*, being restless by its nature, becomes active and shakes the equilibrium of *Prakṛti*. *Sattva*, being light, rises up and becomes more prominent than the other two elements. That gives rise to a new element called *Buddhi* or *Mahat*. That element appears just like a mirror prepared to get reflections of any objects and to make them appear in it. *Puruṣas* or souls, who are under the influence of a beginningless ignorance, getting reflected in *Buddhi*, take it as their own nature. Suppose a fair coloured face is reflected in a dark mirror. The reflection must appear as dark. A person cannot see his face. He can only see the reflection of his face. If the reflection appears dark in colour he is liable to take his face as dark. Similar is the case with souls who take themselves as *Buddhi* or the understanding capacity and take all the qualities and activities of *Buddhi* as their own.

Buddhi also consists of all the three *guṇas*, though *Sattva* is more prominent in it. *Rajas* in it shakes it up again and transforms it into ego when it takes the reflections of *Puruṣas* in it. That gives rise to another created element known as *Ahaṅkāra*. Each soul, being reflected in *Buddhi*, has the egoistic sense of his individual existence at that stage. Souls identify themselves not only with *Buddhi* but also with ego and some next results of transformation as well. *Ahaṅkāra* also consists of three *guṇas*. When *Rajas* shakes it up, it is transformed into a group of sixteen new elements. One of them is mind which is the power to think and the power to form ideas. Next five are the five senses which are the capacities to hear, to see, to feel, to taste and to smell. Then follow the five organs which are the capacities to talk, to grasp, to move, to discharge and to relax and enjoy. All these are the instrumental elements. The last five in the group of sixteen are subtle objective elements consisting of sound, touch, light, taste and smell. These elements become the objects of the five senses mentioned above and through them get reflected in *Buddhi*. Mind forms indefinite ideas about them and *Buddhi* forms their definite conceptions. Ego connects them with individual souls who appear as subjects of knowing and doing because of their false identity with *Buddhi*. The subtle objective elements evolve into gross elements of ether, air, fire, water and earth. These five raise the number of elements to twentyfive. *Purusa* and *Prakṛti* are two eternal elements and the remaining twentythree from *Buddhi* to earth are mere transformations of *Prakṛti*. The whole universe is formed of different combinations of these twentythree elements.

Nothing can in fact be created or destroyed. Everything exists in *Prakṛti* in the form of complete equilibrium of three *guṇas*. It is only manifested by *Prakṛti* through the stir of its *Rajas* at the time of creation and again absorbed into it

by the same stir at the time of dissolution. Time is not taken as any element in the *Sāṅkhya* Philosophy. Creation is mere appearance and dissolution is mere disappearance of certain objects and elements which exist in *Prakṛti*. Different successions of appearance and disappearance of different phenomena give rise to the conception of time. So time is mere conception of individual souls.

Three *gunas* may not be taken as three ingredients or three components of *Prakṛti*. These are merely its three aspects. The aspect of restlessness makes it transform itself into the appearance and disappearance of many elements, worlds bodies, objects, etc. This aspect would make it so restless that there would have been quick creations and quick dissolutions without any stability at all. But the aspect of lethargy known as *Tamas* keeps the restlessness of *Prakṛti* in check and that brings forth the temporary preservation of the created elements, worlds, etc. The element of *Sattva* makes all the transformations known as different types of creation, preservation and dissolution, because its nature is to illuminate.

Prakṛti is independent. It makes the whole show of all creations, preservations and dissolutions appear through its own aspects of *Sattva*, *Rajas*, and *Tamas*. It does not require the help of any thing like God for that purpose. Therefore the later *Sāṅkhya* of Īśvarakṛṣṇa does not admit the existence of God. It is therefore a partly atheistic philosophy. It however accepts the existence of souls with their past actions and also of the law of action and its result and therefore is not an absolutely atheistic theory. Most of the souls, in the view of *Sāṅkhya* Philosophy, are subjected to a beginningless ignorance about their exactly real nature. Their nature is mere consciousness, without any results of objective knowing and doing. But, because of their ignorance, they identify themselves with *Buddhi* which appears in

as many forms as there are souls in the universe and thus provides each soul with its individual capacities to understand, to think, to know and to do. Everything is, in fact, known and done by *Buddhi*, but souls, because of their false identification with it, take all mental and physical activities of individual *Buddhis* as their own and that makes them responsible for their results. Those results are obtained by them in the form of the taste of different sorts of experiences of pleasure and pain in heavens, hells and mortal worlds.

Buddhi is active but unconscious. *Puruṣa* is conscious but inactive. But, since he is reflected in *Buddhi*, he regards himself as active and *Buddhi*, bearing the reflection of the consciousness of *Puruṣa*, acts as a conscious being and in this way runs this vast show by their mutual co-operation. Sometimes when a *Buddhi* forms the exactly correct understanding of the true nature of a *Puruṣa* and of its own self, she feels that *Puruṣa* is not at all concerned with all these activities of *Buddhi* and is absolutely indifferent to all this show of pleasure and pain which belongs to *Buddhi* and not to *Puruṣa*. When the impression of that correct knowledge of the phenomena becomes deep on a *Buddhi* connected with some individual *Puruṣa*, he becomes a free soul even while residing in a body, and is known as a *Jīvanmukta*. At the time of death such a soul bids the final good-bye to *Buddhi* previously related to him and *Buddhi* also lets him alone. He becomes a *Kevala*, that is, an all alone being. That state of his absolute loneliness is known as the state of his *Kaivalya*, the liberation as conceived in the *Sāṅkhya* system of Indian Philosophy. Such a soul lies relaxed in an eternal tranquillity without any mental or physical activity of any kind. His condition becomes precisely like that of the pure space. *Prakṛti*, according to *Sāṃkhya* philosophy, becomes prone to provide the theatre of senses, organs and objects to all individual souls just to help them to reap the fruits of their past actions and finally to

help them to attain the state of *Kaivalya.* She does all this unconsciously because she does not possess consciousness at all.

Prakṛti of the *Sāṇkhya* philosophy could precisely be compared to the cosmic energy of the modern science, which could rise to the position of our *Sāṃkhya* philosophy if it would discover the element of consciousness as something different from and quite independent of that energy which, in the view of the scientists also, is unconscious in its basic nature. Consciousness has so far remained a 'something' in the modern science. There it is not anything definite like a '*Puruṣa*' which could be realized by means of meditation. Let us hope that the modern physics and psychology may join hands together and attain the position of our *Sāṅkhya* philosophy. Parapsychology is yet in its infancy. It could enlighten modern scientists provided it would attain its youth and that would definitely raise science to the position of *Sāṅkhya* philosophy.

The Saiva philosophers of Kashmir raise the following objections to the above beliefs of the Samkhyas:

(*a*) *Prakṛti*, being unintelligent and inanimate in nature cannot undergo any meaningful modifications in its form. It may react to the presence of a *Puruṣa*, but that reaction cannot be meaningful. It can, at the most be some movement or growth like that of water, vapour, wind, etc. (*b*) To react in the presence of a *Puruṣa* is the basic nature of *Prakṛti.* It cannot shed that nature off in respect of a realized soul and may cling to it and let it not attain any *Kaivalya. Prakṛti*, being unintelligent, cannot discriminate a realized soul from an unrealized one. (*c*) Material entities bear the reflections of material objects. *Buddhi* an inanimate entity, cannot bear any reflection of consiousness and cannot affect a conscious soul in any way. Consciousness itself can haunt an unconscious entity like *Buddhi*. (*d*) It looks absurd to say that a *Buddhi* commits actions and a soul bears their fruits.

The Saivas believe that Paramaśiva, the absolute God, descends to the level of *Prakṛti* and appears there in the form of Śrikaṇṭhanātha who directs *Prakṛti* towards all meaningful creation and dissolution by bringing about various types of outward and inward transformations in its basic form in accordance with the actions of different souls. Both *Puruṣa* and *Prakṛti* are themselves creations in the view of Saiva philosophers. They have been created out of *Māyā* by Anantanātha who is no one else than God descended to the level of *Māyātattva.* Saivas agree with the Sāṃkhyas so far as the principle of the creation and dissolution of the twenty-three tattvas from *Buddhi* to *Pṛthvī* are concerned, but they do not stop at the level of *Puruṣa* and *Prakṛti.* They explore into still higher levels of existence and reach *Paramaśiva,* the infinite and absolute consciousness as the common source of all those subjective, objective and instrumental elements which get manifested in the phenomena. The source of the three *guṇas* of *Prakṛti* has been explored and traced in the powers of *Paramaśiva* by the Śaivas of Kashmir. In this way the Śāṃkhya philosophy is correct only upto certain level of evolution and involution. It cannot be the ultimate and final principle of philosophy. The state of kaivalya is, in the view of Śaivas, a sub-state in dreamless existence. It is a liberation from some part of bondage for some time and is not the complete and absolute liberation. Souls in the state of Kaivalya get again involved in transmigration at the time of the next creation of the instrumental elements out of *Prakṛti.* Sāṃkhya philosophy is, in this way, an incomplete philosophy in the view of the Saivism of Kashmir.

CHAPTER X

TANTRIC PHILOSOPHY OF KASHMIR

We have an immensely vast literature in Sanskrit under the name *Tantra* and very little research has so far been done on it. Far some time in the past the word *Tantra* meant to common man some kind of jugglery or black magic. It may carry the same sense even now to many people who are not aware of the importance of the highly profound philosophic principles discovered and taught by the authors of Tāntric literature. *Tantras*, as we see them, represent a correct reflection of the nature of all the highest, the basest and the intermediary types of human life. There is no doubt in the fact that black magic and other basest religious practices are found in *Tantras*, but this is only one side and, for that matter, the unimportant side of the picture. Taking its important side in view, we can find highly developed and evolved theories of philosophy, on one hand, and many elaborate systems of meditation that can lead an aspirant definitely to an exact realization and a direct revelation of the principles of those theories of philosophy, on the other hand. In fact, the higher Tāntric doctrines on theory and practice start from the point where an aspirant is left to himself by the teachings of any of the other schools of philosophy. Absolutely profound and extremely minute philosophic thoughts, far higher in degree than those contained in *Upaniṣads*, are found in *Tantras*, and the spiritual attainments of great philosophers like *Śaṅkarācārya* are mostly due to devoted practice in the Tantric *Yoga* hinted at by them in works like the *Saundaryalaharī*. It is on account of this kind of importance of the Tantric philosophy that students, scholars and

seekers of truth are becoming more and more interested in its study day by day. So many important elements of practice of the *Mahāyāna* Buddhism and the post Buddhist Hinduism are definitely Tantric in origin. The modern religions of Tibet, China, Mongolia and Japan have their basic origin in *Tantras*. Tantric practices have, by and by, crept into the rituals of nearly all the different sects of Hinduism and have given rise to many schools and sub-schools of philosophy in India. The method of worship, practised in all the *Maṭhas* of *Śaṅkarācārya*, is basically Tantric in character. All such facts have necessitated further research on the religion and philosophy of *Tantras*.

Worldly and heavenly achievements, as well as liberation from all pain, have been taken by Hindus as the two aims of life and two results of all religious practices. All the Vedic and post-Vedic scriptures, including *Tantras*, show the path that leads to these two aims of life known as *Bhukti* and *Mukti* in the Tantric terminology. Bondage of a person is partly due to his basic ignorance regarding his self and partly to his mental confusion regarding the exact nature of the phenomena. The Tantric path of liberation consists, on one hand, of the knowledge of philosophic principles regarding the exact nature of—(*a*) the metaphysical reality, (*b*) the phenomenal existence and (*c*) the relation between the two, and on the other hand, of the various religious practices that lead to the attainment of the perfect realization of that nature of these three elements of existence.

Tantras, as we see them, consist of discourses between disciples and preceptors. When people talk, they neither talk strictly on one and the same topic, nor in a systematic manner. Dialogue is, after all, a dialogue. It cannot, very often, be an essay or a lecture in which things are discussed in a strictly systematic manner. So many things have therefore been

discussed in *Tantras* without any strict plan or system. One has therefore to ponder upon them, to draw philosophic conclusions from them, to collect those conclusions and to put them in a systematic order. This kind of activity requires a sharpest type of intelligence, a whole-hearted and devoted mental labour and a complete mastery over language. In addition to much qualities of head and heart, it requires a practical experience of the esoteric principles of spiritual philosophy, without which one cannot always draw the correct conclusions.

The abundance of natural beauty had been granted by God to Kashmir Valley. The inhabitants of that valley had been granted beauty, intelligence and power of imagination. He then sent down many great souls to the valley and they discovered, practised, preached, interpreted and explained the theory and the practice of different Tāntric systems. Four different Tāntric schools of thought appeared in the North. The school of *Amardaka* was the dualistic school of Śaivism and that of *Śrīnātha* was the monodualistic one. *Tryambaka* founded two schools of monistic Śaivism, one through his son and the other through his daughter and the latter got the name of *Ardha Tryambaka*. The great Tāntric philosopher *Abhinavagupta* pays tribute to the contemporary teachers of all these schools and this shows that an unbroken tradition of the teachings of these schools must have existed at least up to his time. (11th Cent. A.D.) India experienced great shakings and upheavals in the early centuries of the second millennium of the Christian era and many precious elements of Indian culture got shattered in those shakings and upheavals. Kashmir experienced the severest type of those shakings, but, even then, the teachings of the school of *Tryambaka* have come down to us in an unbroken tradition and in a completely evolved and developed form. Though a great part of the credit goes to the later Brahmins of Kashmir

who kept this divine light of knowledge shining constantly in spite of many ups and downs which the history of Kashmir made them experience, but the major portion of the credit is due to *Somānanda*, *Utpaladeva* and *Abhinavagupta* who are the most prominent authors of this school of Tāntric philosophy. Their literary efforts had already made this school of philosophy so interesting, so soothing and so loveable that the Pandits of Kashmir protected it just like their lives in all kinds of ups and downs mentioned above.

All the three above mentioned authors of the monistic Śaiva philosophy of the Tantras were great saints of advanced realization at the higher levels of spiritual attainments. They were very intelligent and had studied and thoroughly understood the principles, theories and doctrines of all the schools of philosophy prevalent in their times. They had an exact understanding of the esoteric principles of spiritual philosophy and could express their thoughts vividly and correctly. Such qualities of these authors of Kashmir Śaivism made this philosophy very attractive and convincing. These great authors wrote on the theory and the practice of Saivism and made both these sides of this philosophy clear to students and seekers of truth.

Śivadṛṣṭi of Somānanda and *Īśvarapratyabhijñā* and *Siddhitrayī* of Utpaladeva are the most important works on the theory of Kashmir Śaivism. The two *Vimarśinīs* of Abhinavagupta on *Īśvarapratyabhijñā* have made all the philosophic principles of Śaivism sufficiently clear. Abhinavagupta wrote some easy books for beginners and *Paramārthasāra* and *Bodhapañcadaśikā* are prominent among them. His *Tantrāloka* and *Tantrasāra* throw sufficiently clear light on the esoteric principles of the practice of Śaivism as discussed and taught in the Trika system of practical yoga. Tāntric philosophy has been discussed in the *Jñānakāṇḍa* of *Tripurārahasya* also. But it has not been expressed there as clearly

and as definitely as in the works of the above mentioned three authors.

Several systems of practice prevailed among Tāntric aspirants. Some of those are *Dakṣiṇa*, *Samaya*, *Vāma*, *Kaula*, *Mata* and *Trika* systems. The last one of these systems was predominantly popular among the Śaivas of Kashmir. The use of intoxicant and delicious food and drink is neither compulsorily prescribed nor totally prohibited in the *Trika* system. A viewpoint of monism is to be adopted throughout the whole practice of that system. More emphasis is laid on the yoga rather than on ritual in the *Trika* system. *Śāmbhava-Yoga*, the direct means of self-realization, has been given the highest importance in that system. A minute study of *Bhagavadgītā* reveals that Lord Krishna also was an ardent follower and an efficient teacher of the *Trika* system of Tāntric philosophy. His historical relations with sage Durvāsas support this view. There are still some riddles in the *Gītā* which can be solved only with the help of the principles of Kashmir Śaivism. Some of these are: (*i*) Criticism of Vedic religion in II—45, 46. (*ii*) Assignment of a position higher to that of knowledge to yoga in VI—46. (*iii*) Comparison between *jñāna*, *dhyāna* and *tyāga* in XII—12. (*iv*) Grouping together of *jñāna*, *śmṛti* and *apohana* in XV—15. (*v*) Description of one's *prakṛti* in XVIII—59, 60. (*vi*) The problem regarding the '*Kartṛtva*' of God or soul in XVIII—61. (*vii*) The doctrines of *devayāna* and *pitṛyāna* in VIII 24, 25, and so on. The śaiva commentaries by Abhinavagupta and Rāmakaṇṭha explain some of these riddles quite convincingly and some can be solved on the basis of the principles of Kashmir Śaivism as discussed in *Īśvarapratyabhijñā-vimarśinī*.

The vedantic monism is, in the view of Tāntric philosophers, an exposition of the truth revealed in an extreme type of

dreamless sleep and comes very close to the nihilism of *Nāgārjuna*. It is therefore of a different nature from the Tāntric monism which depicts the picture of reality revealed at the highest step of the state of intuitive revelation known as the *Turyādaśā*. The *Advaita* philosophy of *Tantras* is, in short, a highly theistic monism which takes the absolute reality as an ever vibrative and one complete unitary whole of every thing that ever appears. The whole phenomenon, in the light of that philosophy, exists in *Śiva*, the absolute reality, in the form of *Śiva*, the pure consciousness, just as a plant exists in a seed in the form of the seed. A seed requires some external aids to make the plant appear out of it and, getting transformed into the plant, ceases to exist as the seed. But the whole phenomenon, existing always in *Śiva* as *Śiva*, appears in its phenomenal form as well, merely through the will of *Śiva* and, while appearing like that, does not cease to exist as *Śiva*. It is always *Śiva* the absolute reality. It is the basic nature of that reality to appear simultaneously in its transcendental and phenomenal aspects. Both these aspects are real and the *Śivahood* of *Śiva* can be realized through Tāntric practices in each and every mental and physical entity of whatever nature. The absolute reality can be directly realized in its above mentioned two aspects and beyond those aspects as well. This is the main difference between the *Vedānṭa* and the *Vaiṣṇava* theism on one hand, and the *Śaiva* theism, on the other.

Śiva, the absolute God, appears, by virtue of His basic nature, as God causing creation, preservation, absorption, obscuration and revelation. He creates, out of Him, so many universes, preserves them for long long ages, absorbs them into His subjective aspect; obscures and conceals His nature of Godhead while manifesting the play of bondage, and reveals it again while playing the dramatic scenes of liberation. His divine capacity to play this divine drama of the above

mentioned five acts is His *Śakti* which is His essence and His Godhead. *Śiva*, devoid of *Śakti*, means nothing. *Śiva* and *Śakti* are, in fact, just two inseparable aspects of the absolute reality which is worshipped and meditated upon in these aspects and this explains, in brief, the *Śaiva* and the *Śakta* views expressed in *Tantras*.

The Tāntric philosophy, as expressed and taught by the above mentioned Kashmirian authors, is as monistic in view as the *Vedānta* of *Śaṅkara*, as theistic in outlook as *Vaiṣṇavism*, as logical in expression as *Nyāya*, as realistic in principle as *Sāṃkhya*, as argumentative in method as Buddhism, as practical in nature as *Yoga* and as rational in approach as the modern psychology. It can be thoroughly and exactly understood with the help of *Īśvara Pratyabhijñā-Vimarśinī*. Other works of secondary importance, composed by *Utpaladeva*, *Abhinavagupta* and many other authors, can be helpful to understand the exact principles laid down in that work. As mentioned above, the principles of the Tāntric practice can be understood with the help of the *Tāntrāloka*. What is essencially needed in that respect, is a sharp intelligence, a capacity to study patiently, sufficient knowledge of Saṃskṛit grammar and Indian logic and, above all, a philosophic insight granted by *Śiva*. One can start with the theory and can then turn towards practice. The *Śāmbhava Yoga*, as described in *Āgamas* and philosophic works, is the shortest and the simplest way to attain a direct realization of the fundamental principles of the Tāntric monism. Practice of this yoga can be helpful in understanding the subtlest problems of Tāntric philosophy. One can, however, start the study of theory before being able to get proper initiation in practice. Mere mental understanding of the theory of the Tāntric monism gives so much delight and satisfaction that one becomes devoted to that philosophy for the whole life. The successful practice of the *Śāmbhava*

Yoga can lead to those aims of human life which are beyond all imaginations and conceptions of human brain. It is a wonder as to why has not the philosophy of the Tantras become as popular as many other non-Vedic or Vedic schools of Indian philosophy have become. The answer to this problem has already been given by Abhinavagupta by saying that monistic *Śādhanā* of the Tantras is meant only for those aspirants on whom God has applied His grace just as the honey of the super fragrant *Ketaka* flower is being tasted only by a black bee and not by any honey-bees—

केतकीकुसुमसौरभे भृशं
भृङ्ग एव रसिको न मक्षिका।
भैरवीयपरमाद्वयार्चने
कोऽपि रज्यति महेशचोदितः॥

CHAPTER XI

SOMANANDA AND HIS SIVADRSTI

Divinely beautiful land of Kashmir has been attracting visitors and settlers from the very ancient times. The efficient, just and generous administration established by early Kārkoṭa emperors in the beginning of the seventh century A.D., provided a greater charm to many families of scholars who came and settled here permanently in that golden age of this land. It was, most probably, that period when Saṅgamāditya, the fourth ancestor of Somānanda, visited the valley while on a pilgrimage and made this country his permanent home.

Saṅgamāditya was, according to the statement of Somānanda, the sixteenth presiding teacher of the monistic school of Śaiva philosophy established by Tryambakāditya I, the chief disciple of the famous Śaiva sage Durvāsas. He lived previously in a cave somewhere near the Kailasa mountain in the trans-Himalayan areas of greater India. That school of monistic Śaivism, known as the school of Tryambaka, was successively presided over by fourteen saints who lived an ever celibate life and all of whom bore the same name Tryambakāditya. The fifteenth Tryambakāditya, however, changed the tradition of life-long celibacy and married a Brahmin girl according to Brahmanic rites, rituals, traditions and ideals. She gave birth to Saṅgamāditya who became later the sixteenth presiding preceptor of the school of Tryambaka and who was a Brahmana both by birth and education. The school came to be known as *Teramba* in the ancient Kashmiri language. We can find in Kashmir, even now, persons belonging to the '*Tryambi*' family.

Saṅgamāditya was succeeded by his son Varṣāditya and he, in turn, by his son Aruṇāditya, the father and preceptor of Ānanda. Somānanda was the son and the chief disciple of Ānanda and became, on his turn, the twentieth presiding teacher in the line. This account of his ancestory has been given by Somānanda himself in the last chapter of his *Śivadṛṣṭi*.

Somānanda, the author of the first philosophic treatise on the monistic Śaivism of Tryambaka, lived in the ninth century A.D. He may have been a younger contemporary of Bhaṭṭa Kallaṭa who lived in Kashmir in the reign of king Avantivarman. His chief disciple was Utpaladeva who commented on *Śivadṛṣṭi* and writing several other works on Śaivism carried further the development of the literature of the school. Great philosophers like Abhinavagupta appeared later in the line of his disciples.

Nothing is known with certainty about the exact place where Somānanda lived in the valley, but, most probably, he might have been a resident of Srinagar proper where most of the later philosophers of the school lived. There is a reference in the Rājataraṅginī about the shrine 'Someśvara' having been established by Somānanda in the outskirts of the city. Most of the Śaiva philosophers of Kashmir were, like ancient Vedic Ṛṣis, householders following Brahmanic ideals. Somānanda also may have been a householder like his five immediate forefathers. His achievements in the practice of the Śaiva yoga of the Trika and Kula systems must have been immensely great, because he has been very highly praised on that account by great philosophers like Abhinavagupta.

Many esoteric principles of theory and practice of the monistic Śaivism were revealed to many teachers of the school of Tryambaka after it got established in Kashmir. Those principles were written down by them in the form of Saiva Agamas like *Mālinī-Vjaya*, *Svacchanda*, *Netra*, etc. These

Agamas, like all other Tāntric scriptures, are dialogues on higher principles regarding the origin, the nature and the aims of human life and also the means to achieve those aims. Dialogue is after all a dialogue and is not a treatise. When people talk, they do not generally talks strictly on one and the same topic and do not often deal systematically with topics talked over. They do not strictly follow the technique laid down by logicians for the sake of philosophic writings. So it is but natural that principles of philosophy lie scattered in scriptures in a haphazard manner, just as precious herbs lie scattered and hidden in a forest full of uncountable types of vegetation. A curious person has to attain a philosophic insight by means of higher religious practices and has to dive deep into the oceans of scriptures to find out the exact principles of a philosophy. Then he has to develop a correct and exact mental understanding of them and also a high proficiency in the art of expression of subtler realities. Then and then alone can he become an exact and efficient teacher or author of a philosophy.

Tryambaka's school of Śaivism was fortunate enough to get a chain of such saintly and scholarly philosophers of great merit, possessed of highly advanced achievements in the practice of religion and philosophy, on the one hand, and of highly developed faculties of head and heart, on the other. This school of thought developed and progressed regularly after its transplantation in the valley of Kashmir. The valley, which was always rich in the beauties of nature, showed once again that its soil was so fertile for the growth of religion and philosophy. Nearly all the important divine scriptures and philosophic treatises as well as the manuals of practice of the school of Tryambaka were composed in the valley of Kashmir and an unbroken tradition of teaching and learning of the philosophy of the school got well established in this very land. It is for these reasons that this school has come

to be known as the school of Kashmir Śaivism. Great authors started to appear in Kashmir from the ninth century A.D. and the foremost one among them was Somānanda the author of *Śivadṛṣṭi*, the first philosophic treatise composed on the subject of Kashmir Śaivism.

Śivadṛṣṭi is divided into seven chapters. Its first chapter deals with the metaphysics of Kashmir Śaivism and describes the essential nature of *Paramaśiva*, the eternally existent absolute reality. Then it traces the origin of the whole phenomenon in that ultimate reality. It also describes the process of the creation of the universe, along with its important elements, out of that fundamental reality. The theory of *Vivarta*, (mere appearance based on ignorance), as taught in the philosophy of Samskrt grammar by scholars like Bhartṛhari, has been thoroughly criticised logically and psychologically in the second chapter of *Śivadṛṣṭi*. The *Śabda Brahman*, the *Paśyanti* and *Parā* types of speech also have been well examined in that chapter. The beginninglessness and the inexplicability of Avidyā, the basic ignorance on which is based the theory of *Vivarta*, also has been criticized well in that chapter. The whole criticism of the *Vivarta* theory of the grammarians can hold good as a criticism of the *Vivarta* theory of the Vedanta of Śaṅkara as well.

The third chapter begins with the criticism of the approach to the ultimate reality as adopted by some, so called, Śāktas and establishes an identity and a unity between Śaktism and Śaivism. All possible objections that can be raised by curious readers to the principle of Śaiva monism, have been discussed in detail and have then been criticised and refuted, one by one, through sound logical arguments in the same chapter. The absolutely monistic and eternal existence of the basic reality, on the one hand, and the constant flow of this phenomenal diversity as a cosmos, on the other hand,

have also been, side by side, established well in the same chapter. The consistency of the monistic unity of the Lord in all the playful divine activities has been thoroughly discussed through logically sound arguments in the fourth chapter of *Śivadṛṣṭi*. The fifth chapter of this work is devoted to the refutation of all logical defects, that could be pointed out by Vijñāna Vādins, with respect to the principle of Saiva monism. The exact nature of that monism has also been described towards the close of that chapter. The fundamental principles of all other schools and subschools of Indian philosophy have been discussed, examined and criticised in the sixth chapter. The seventh chapter deals with the practical side of Kashmir Śaivism. Several types of meditation for the sake of the achievement of worldly and spiritual aims of human life have been described in that chapter which closes with the narration of the history of the origin and the transmission of Kashmir Saivism and side by side, with a brief history of the family of Somānanda.

Śivadṛṣṭi bears a brief commentary by Utpaladeva. But, unfortunately, the commentary from the middle of the fourth chapter has been lost and the work beyond that point has, consequently, become, more or less, unintelligible. Abhinavagupta's *Ālocana* on the *Śivadṛṣṭi* also has been lost. Somānānda had composed a commentary on *Parātrīśikā*—a Tāntric text dealing with some of the highest types of practices in Śaiva yoga. That commentary is not available at present, but has been quoted at several places by Abhinavagupta in his own commentary on that work.

Śivadṛṣṭi reveals that Somānanda must have had sufficient experience of the direct realization of the highest and the finest nature of the ultimate reality. Somānanda's extremely sharp intelligence, his wonderful powers of minute thinking and exact understanding of occult truths, his highly developed capacity to express in clear terms even the inexpressible

secrets of spiritual principles of philosophy, the natural flow of his expression and his complete mastery over Saṃskṛt language and Indian logic, as revealed in *Śivadṛṣṭi*, are rather unique in many respects. It goes highly to his credit that, before refuting and criticising an antogonistic thought; he tries to understand exactly, and also to make his readers understand clearly, the exact significance of that thought and his capacity to grasp fully the exact purport of all the prevalent schools of philosophy is so wonderful. He always refutes a theory by means of subtle and sound logic assisted by psychological observations. He has examined the most vital elements of the theories of not less than thirteen main schools and several sub-schools of Indian philosophy and has refuted them by means of sound arguments.

The philosophy of Somānanda is, on the one hand, an absolutely monistic one and, on the oher hand, a highly theistic one. The great Śaṅkarācārya could not reconcile monism with theism and explained the latter with the help of the principle of beginningless ignorance. But Somānanda realized the theistic nature of the Lord even in His absolutely transcendental unity. All the capacities and divine activites of the Lord and the whole phenomenon lie in Him in an absolutely condensed form just like all the elements of a plant lie hidden in a seed. A seed is not completely independent and therefore has to depend on some foreign elements like warmth, moisture, etc. for the manifestation of its capacities. But the Lord is absolutely independent in all respects and manifests His divine powers through His independent will. So the whole universe, in the view of Somānanda, is nothing but the manifestation of the supreme Godhead of Śiva, the absolute reality. Śiva, according to *Śivadṛṣṭi*, is a limitless and self evident consciousness which is ever blissful and playful by its own nature. He is always vibrating to and fro by

virtue of consciousness which is His essential nature. That vibration should not be taken as any physical movement like that of sound or light, nor is it to be understood to be any mental impulse like desire, greed, disgust, etc. It is something like a sort of throbing of that infinite consciousness, or a movement like activity of that conscious luminosity which is always motionless and which is known as *Paramaśiva*, the eternal, absolute and basic reality. It is known as *Spanda* in the Śaiva philosophy. The purest aspect of *Spanda* can, according to *Śivadṛṣṭi*, be realized for a moment in a highest pitch of some emotion like pleasure, wonder, anger, etc. provided a person is sufficiently super vigilant in self introspection.

By virtue of this stir of consciousness, the eternal bliss of the Lord appears in the form of a will to manifest and that will takes the form of knowing and doing. Consciousness, bliss, will, knowing and doing are the five main powers of the Lord and are known as His *Śaktis*. These *Śaktis* have a constant rise and fall in the Lord just as waves have in an ocean. The stir of consciousness makes these powers throb to and fro and that results in manifestations of five divine activities of the Lord. The objective existence, lying merged in the infinite consciousness, appears in its objective form in the manner of a reflection. But that reflection does not require any outward object to cast it there. It is manifested by the unrestrictible will of the Lord. The five powers of the Lord grow forth, attain grossness and bring forth creation, preservation and dissolution of the universe. The Lord, while manifesting these three divine activities, conceals his real nature of pure consciousness and appears in the form of the numerous types of different limited subjects and objects. Then, exercising His supreme grace on some limited beings, He reveals to them His divine nature and those beings realize themselves to be the Lord and none else. These are the

fourth and the fifth divine activities of obscuration and revelation of the Lord. So God, by virtue of His natural stir of consciousness, manifests these five divine activities. While doing so, He appears in the form of many types of souls in heavens, hells and mortal worlds, on the one hand, and also in the form of this objective phenomenon full of immense diversity, on the other hand. So in the view of Somānanda, every being and every thing is God and God alone. A person may realize his Godhead or may not do so, he is God and God alone in both the cases. One may recognize gold as gold or may not recognize it like that; gold is gold in both the cases. But the difference lies in this that while recognized as gold it gives great joy to its possessor and becomes of great use to him. So one's Godhead, when realized and recognized thoroughly by him, makes him at once blissful and can be partly exercised and, consequently, relished by him. Therefore a wise person should realize and recognize his basic divine nature and it is for that purpose that Somānanda composed *Śivadṛṣṭi*.

Somānanda does not completely agree with the principles of the Vedantic monism, because, according to Vedanta, the Godhead of the Lord and the manifestation of the phenomena are mere appearances based on the influence of *Avidyā*. 'Where from did *Avidyā* originally emerge' asks Somānanda. The principle of beginninglessness and inexplicability of *Avidyā* does not appeal him. To him it is a sort of escapism. He lays stress on the principle of the absolutely independent will of the Lord and says that His will knows no restrictions or obstructions. He appears as He wills and doing so, becomes, as it were, all the elements of which the phenomenon consists. So, on the one hand, He is the absolute reality consisted of only an unlimited, all containing, self radiant and absolutely pure consciousness and, on the other hand, whatever appears in the universe is He and He alone. Even an inanimate

object is, in reality, as much God as God in His transcendental aspect.

As for the principles of *Śiva* and *Śakti*, he says that the whole play of the fivefold divine activity of the Lord is His *Śakti*, which is His Godhead and is His very essence. *Śakti* is therefore never different from Śiva. Just as capacities to shine, to burn, to give warmth, to cook and so on, are never different from fire, so have all the powers of the Lord a complete identity with Him. But so far as the name to be given to the ultimate reality is concerned, he argues that the word *Śakti*, according to its grammatical formation, denotes an attribute which must have some substance as its support to stand upon and concludes that, for this reason, the absolute reality should be called *Śiva* rather than *Śakti*. His commentator mentions the so-called *Śāktas* as '*Śvayūthyas*', that is, persons belonging to his own rank, the rank of Śaivas. So Śaktism, according to *Śivadṛṣṭi*, is not different from Śaivism.

Somānanda does not fully agree with the doctrines of the Vedic Upaniṣads. He quotes from many of them and shows how the expressions used are not free from defects. He generally draws inspiration from the Śaiva *Āgamas* and bases the principles of his philosophy on them. His philosophy is, on that account, a Tāntric one and not a Vedic one, though, at places, he accepts the authority of the Vedic scriptures also. He neither agrees with the gross realism of *Nyāya Vaiśeṣika* systems, nor with the subtle realism of *Sāṃkhya-Yoga* systems, on the one hand, and, on the other hand, he does not approve of the idealism of the Vedanta or that of the *Vijñāna Vāda* of the Buddhists. The *Śunya Vada*—of Nagārjuna also does not appeal him. He refutes the basic principles of all these schools of thought.

He agrees with the idealists in maintaining that the phenomenon is a mere appearance. But in his view, the root cause

of this appearance lies in the nature of the absolute Godhead of Śiva who appears as He wills. Therefore the whole universe, in his opinion, is Siva appearing in different forms at different stages and sub-stages in the process of five playful activities of Godhead. His philosophy can be taken either as a monistic theism or as a theistic monism based on the principle of free will. It can be termed as absolute pantheism as well.

Somānanda, though not so much known through the length and breadth of India, and though still less known abroad, is, in fact, one of the greatest thinkers of India and has made one of the most valuable contributions to the culture of India. It is a matter for satisfaction that scholars in this country and abroad have lately started to become sufficiently interested in him and his teachings.

CHAPTER XII

SAIVA ORIGIN OF HINDUISM

Till recently, historians believed that Hinduism had basically evolved out of the religion of Indo Aryans as contained in the *Ṛgveda*. It was further believed that some elements of this religion, such as idol worship, may have crept into it from Buddhism and Jainism. Excavations in the Indus Valley threw a quite new light on the history of India and that changed the view of all historians. When two peoples mix and become integrated, it is but natural that they must give and take in the fields of their civilization, religion, culture, economy, politics etc. The culture of the Vedic Aryans must have got mixed with that of the original inhabitants of India and Hinduism, the religion of India, must have taken certain elements from both the cultures. It can therefore neither be a purely Vedic religion nor a purely non-Vedic one.

Now, let us see as to what are the main elements of Hinduism and then let us discuss as to which of them are Vedic in origin and which are non-Vedic. Besides, it must be borne in mind that everything that is given in the Vedas did not essentially belong to the Vedic Aryans. They came to this sub-continent as moving herds-men who were extremely brave and warlike,. They brought some traditions and some religious literature with them which they could, most probably, quote by memory. It is yet undecided whether they knew any script and whether they possessed any written books. Most probably they compiled the oldest portions of the *Ṛgveda* and the *Ātharvaṇa-Veda* after fully settling in the land of the seven rivers, the modern Panjab. The first and the tenth books of the *Ṛgveda* might have been originally composed in India,

because these two books do not resemble the intermediary books, the oldest of which are known as the Family Books. Besides, there is much difference, in spite of great similarity, between the *Ṛgveda*, on one hand, and the *Zend* of the Iranians, on the other hand. This shows that these two scriptures must have evolved differently in different circumstances and under the influence of different peoples. Moreover, there are many linguistic influences of the *Dravidian* tongues visible in the *Ṛgveda* itself. Similarly some cultural influences of the original inhabitants can be traced in that work. The change-over of supremacy from *Indra* of the *Ṛgveda* to *Rudra* of the *Yajurveda* can also be due to the aboriginal influence. The *Yajurveda* must have evolved through the efforts of some Indianised Aryans as well as those of some Aryanised Indians. The evolution of the catholic church among the Christians of Greece and that of Sufism among the Muslims of Iran can be quoted as examples. There is much in the *Upaniṣads* that is basically Indian in character rather than Aryan. *Śvetāśvatara Upaniṣad* is definitely the work of some Aryanised Indian who expressed the philosophic views of the Indians in the language of the Aryans. By and by the Vedic Aryans must have become completely Indianised and may have retained very little of their Aryan culture.

One of the main elements of Hinduism is its belief in the transmigration of soul. This belief is common with those of Buddhists, Jains and Sikhs, who, though off-shoots of Hindus are not strictly counted within the Hindu fold. This principle of transmigration of soul does neither belong to the *Ṛgveda* nor to the *Zend;* nor did it belong to the ancient Greeks and Romans. So this main element of Hinduism cannot be basically an Aryan principle. It must have been the belief of the original Indians who knew how to practise *Yoga*.

The very heart of Hindu religion is the system of practice in *Yoga*. But even the word 'Yoga', used in this sense, is

not present in any of the *Vedas*. Its earliest references in the Vedic literature are contained in the *Kaṭha Upaniṣad* and its clear description is found in the *Śvetāśvatara Upaniṣad*. Both these *Upaniṣads* belong to the black *Yajurveda* which bears much of Indian influence. Besides, the highest types of practice in *Yoga* are still contained in the *Tantras* rather than in any Aryanised works like the *Yogasūtra*. The system of the practice of the highest type of yoga, known as *Śāmbhava-Yoga*, prevailed in India in the pre-historic period of the Indus Valley civilization, because an idol of God *Paśupati* sitting in a yogic posture and a bust of a *yogin*, with his eyes half-shut and with his sight fixed on the tip of his nose, have been unearthed at Mohenjodaro. So the element of *yoga* in Hinduism has been basically Indian and non-Aryan in origin and it must have crept into the Vedic literature much later.

The idols of lord *Paśupati* and those of the Mother Goddess as well as the '*liṅgas*' have been unearthed at Mohenjodaro and this shows that the worship of idols and '*liṅgas*' which is one of the prominent features of Hinduism, has also a pre-Aryan and pre-Buddhistic as well as pre-Jainian origin. Traces of the worship of trees and beasts also have been found in the Indus valley excavations. No section of Aryans in Europe or Iran observes orthodoxy in food and kitchen like the Hindus. Upper class Jews used to observe that orthodoxy before they were uprooted by the Nazis. God knows whether they observe it even now. The Indus valley civilization was spread over the whole area from the west of India to Babylonia. It is just possible that the Hindus might have inherited and the Jews might have learnt that orthodoxy from those very people who lived in India and Babylonia before the advent of Aryans. Heaps of broken earthen pots found at Mohenjodaro prove that those pots were thrown away after having been used once only, as is done by Hindus even today. This

proves that the orthodoxy of the Hindus has its roots in a pre-Aryan culture.

Another prominent feature of Hinduism is its monistic philosophy. The absolute monism has evolved in the *Vedānta*, the *Śudhādvaita* and the *Śaiva* philosophies of the Hindus. There is no trace of monism in the Family Books of the *Ṛgveda*. Monotheism is expressed in the *Asyavāmīya* Hymn of the first book of that Veda. Monism finds its first expression in the tenth book of the *Ṛgveda* in two hymns—the *Puruṣa Sūkta* and the *Vāgambhṛṇīya Sūkta*. It is just possible that this stray expression of monism might have been due to the influence of the philosophy of the aboriginal inhabitants of India. Moreover, monism can be actually realized by practice in *Yoga* which the early Aryans did not know, but which was popular with the people of the Indus valley civilization. This shows that the absolutely monistic philosophy of the Hindus has its origin in the pre-Aryan civilization of this country. Bodily cleanliness and frequent bathing etc. were as popular with the Indus valley people as with the Hindus of to-day.

The doubtless Aryan elements of Hinduism are the fire worship, which is common with the ancient Iranians and the worship of the forces of nature as gods which is common to all the Aryan peoples of the West and the East. There are no traces of these two elements of Hinduism in the Indus valley civilization. Other eminent features of Hinduism are the ancestor worship, caste system and the systems of very huge numbers of begging monks. The caste system prevailed among Iranians also. It is just possible that it might have developed in one and the same period in India and Iran when the Aryan settlers adjusted themselves with the original inhabitants of these countries. The name for the caste in the *Ṛgveda* is *Varṇa* and *Varṇa* means colour. So, caste appears to be a production of the adjustments between

peoples of different colours, the Aryans who were fair-coloured and the original inhabitants who were dark in colour. Ancestor worship was most probably a common feature of all peoples of the pre-historic world. But its elaborate evolution in India can neither be attributed to Aryan influence alone, nor to any non-Aryan influence alone. Its basic origin cannot easily be located. It is just possible that it evolved along with the evolution of the elaborate rituals regarding the worship of fire and also of the Vedic gods. It might have evolved in the *Sūtra* period when the cult of sixteen processes of perfection (*Saṃskāras*) developed. The systems of huge numbers of begging monks have their origin in the orders of Buddhist monks established by *Buddha*, developed by *Aśoka*, patronised by *Kaniṣka* and assisted by *Harṣa*.

The conception of liberation from transmigration as the final aim of life can be an outcome of practices in higher yoga which have their origin in the pre-historic and pre-Vedic India. The strictly Vedic philosophy of ancient Hindus is that of the *Pūrva Mīmāṃsā* school. This philosophy did not originally believe either in liberation or in any monotheistic supreme God. It believed in the *Vedic* gods and the heaven. The conception of liberation and the belief in a Supreme God must therefore be the Mohenjodarian elements come down to us through ages.

The religion of the *Vedic* Aryans, as revealed in the *Ṛgveda*, was a quite simple one and was least philosophic in its nature. Traces of the religion of the pre-Vedic Indians, on the other hand, prove that it must have been complex and philosophic in nature. The greatest Aryan contribution to Hinduism is definitely the language of that religion *i.e.* the Sanskrit language which is a direct descendent of the language of *Ṛgveda* and is akin to the languages of all other Aryan peoples. So Hinduism is, so far as the most of its prominent elements are concerned, the religion of the pre-Aryan Indians developed

in the language of Aryans and under the social structure evolved by them when they got themselves adjusted with the original inhabitants of India. Hindu scriptures are divided into two sections, the *Vedic* and the *Tantric*. The *Vedic* scriptures are basically Aryan in character and the *Tantric* are essentially non-Aryan scriptures. The structure of Hindu society is basically *Vedic* but its soul is essentially *Tantric*. So, strictly speaking, we can define Hinduism as the religion based on the *Vedas* and the *Tantras*. This definition can include all the sects of Hinduism. A wider definition of Hinduism which can include the Buddhists and the Jains and even the Sikhs can be—'the religion believing in the transmigration of soul'.

CHAPTER XIII

THEISM IN INDIAN PHILOSOPHY

We in India have always been enjoying freedom in thinking. Even in the ancient times, when religion was a great force among all the nations of the world and when our ancestors also were extremely religious-minded, there existed sufficient variety in the way of thinking of our people. There were believers in God, and there were atheists also. Theistic conceptions about God also were of different types and people were always free to argue and to propagate and were prepared to listen and to discuss. They were willing to be convinced and were never afraid of any type of antagonists. Consequently, all the views and faiths were tolerated in this country. That freedom of thought gave rise to different theories about God.

There were atheists who are known as *cārvākas* and who denied the very existence of God and did not believe in religion. Then there were early Buddhists and Jains who believed in religion, praised good actions, hated and condemned sinful activities, had firm faith in the theory of transmigration of soul and accepted the law of *Karman*. But they did not accept the existence of any God enforcing the law of action and its reward. No one of these sects did ever believe in the authority of the *Vedas*. Then we come to the *Vedic* philosophy of *Pūrvamīmāṃsā*. The adherents of that philosophy practised *Vedic* religion, worshipped *Vedic* gods and offered oblations to them in the sacred fire; but even they did not believe in the existence of any supreme God either as the sole presiding deity over the creation, the preservation and the dissolution of the universe, or as the Master enforcing

the law of *Karman*. It was very late that *Mīmāṃsakas*, coming under the influence of other schools of Indian philosophy, accepted the existence of God as the over-lord of all the *Vedic* gods.

It seems that the earlier *Sāṃkhya* philosophy of Kapila, which has left some traces in the *Upaniṣads*, was sufficiently theistic[1] in outlook; but the later development of that school proceeded more or less on partially atheistic lines. The *Sāṃkhyas*, like the Buddhists and the Jains, can be classed as semi-atheists, because all these three sects believe in the law of action and its reward but do not accept any authority that makes and enforces that law. The *Yoga* philosophy also does not go much beyond in theism. It accepts the existence of an *Īśvara*[2] (God) as an ever pure and ever liberated soul who is the preceptor of all the ancient preceptors. This philosophy does not confer on him any authority to create, to preserve or to dissolve the universe; and, thus, it does not accept any kind of Godhead in him.

The *Vedāntic* school of Gauḍapāda and Śaṅkara admits that *Īśvara* (God) is all powerful, omniscient, omnipresent and omnipotent, that He at His will creates and dissolves this universe[3] consisting of numerous subjects and objects and

---

[1] *See Śvetāśvatara*—1-8 ; 1-9; IV-5 ; V-2 ; VI-13 ; VI-16.

[2] क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ।

(*Yoga Sūtra* 1-25)

स पूर्वेषामपि गुरुः कालेनानवच्छेदात् ।

(*Yoga Sūtra* 1-26)

[3] (*a*) कल्पयत्यात्मनात्मानामात्मा देवः स्वमायया ।
स एव बुद्ध्यते भेदानिति वेदान्तनिश्चयः ॥

(*Gauḍapāda Kārikā* II-12)

that He is the Lord of the whole existence making and enforcing its laws of action and its reward. But, at the same time, the *Vedānta* philosophy teaches that this universe does not exist in reality; it appears just like a dream or jugglery[4]. The absolute *Brahman* alone is a reality. It is that *Brahman* which appears as *Īśvara* (God), as *Jīva* (soul), and as the phenomenal universe because of some beginningless ignorance come down to us from our previous lives. Neither God, nor soul, nor the universe does exist as something real. They only appear because of *Avidyā* (ignorance) which is never explicable. So God and His Godhead enjoy only a visionary existence like that of a mirage and do never exist in reality according to the metaphysics of the *Vedānta* philosophy. Everything other than *Brahman* is nothing

---

(*b*) लोकवत्तु लीला कैवल्यम् ।

(*Brahma Sūtra* II-1-33)

(*c*) See also *Śāṅkara Bhaṣya* on *Brahma Sūtra* I-1-5; I-3-30; I-4-3; II-1-37.

[4] (*a*) धर्मा य इति जायन्ते जायन्ते ते न तत्त्वतः ।
जन्म मायोपमं तेषां सा च माया न विद्यते ॥

(*G.K.* IV 58)

(*b*) तस्मान्न जायते चित्तं चित्तदृश्यं न जायते ।
तस्य पश्यन्ति ये जातिं खे वै पश्यन्ति ते पदम् ॥

(*G.K.* IV-58)

(*c*) न कश्चिज्जायते जीवः सम्भवोऽस्य न विद्यते ।
तत्रैतत् परमं सत्यं यत्र किञ्चन्न जायते ॥

(*G.K.* III-48)

(*d*) See *Śāṅkara Bhāṣya* on *Brahma Sūtra* II-1-14.

more than a son of a eunuch[5] and *Brahman* alone is something real. It does not at all possess anything like a quality or an attribute, but is self evident as the only existing reality. Thus the *Vedānta* philosophy also is not strictly a theistic one. It comes closer to the nihilistic views of Nagarjuna, the great Buddhist philosopher.

The really theistic schools of Indian philosophy are those of (*a*) *Nyāya-Vaiśeṣikaṣ*, (*b*) *Vaiṣṇavas*, and (*c*) *Śaivas*. The *Nyāya-Vaiśeṣika* philosophies teach that God is a Super Being possessing the knowledge of everything and the powers to do everything. He is different from souls, who are numerous. Souls are involved in cycles of transmigration because of their past actions ultimately caused by their false knowledge which has no beginning. God feels pity for suffering souls and creates for them this universe out of atoms. Souls can get the rewards of their actions in this creation and can achieve the correct knowledge also. That saves them from further transmigration. God, according to these two schools, is the Lord of the universe but is dependent, firstly, on atoms which He has to collect and use in creation and, secondly, on the past actions of souls in the light of which he has to create worlds, bodies, senses and organs for souls. He has to be ever busy in creating, preserving and dissolving this existence and thus is not sufficiently free and independent.

---

[5] (*a*) प्रपञ्चो यदि विद्यते निवर्तेत न संशयः ।
मायामात्रमिदं द्वैतमद्वैतं परमार्थतः ॥
(*G.K.* I-18)

(*b*) सद्भावेन ह्यजं सर्वमुच्छेदस्तेन नास्तिवै (अजं ब्रह्मवेति)
(*G.K.* IV-57)

(*c*) See also *Brahma Sūtra*, *Śaṅkara Bhaṣya* II-1-14.

The *Vaiṣṇavas* have gone a step further in theism in maintaining that God is absolutely self-dependent; worlds and souls are mere manifestations of His energy and He, by His innate nature, creates, preserves and dissolves this phenomenal existence without depending on anything other than Himself. The *Vaiṣṇavas* are divided into four sects. Some of them say that there is a partial unity and partial diversity between God, on one hand, and souls and worlds, on the other hand. Others believe in complete diversity and the third sect believes that unity and diversity are manifested one after another in the cycles of dissolution and creation and that therefore both are correct. The fourth sect, namely, the *Śudhādvaita* sect of *Vallabha* believes in the absolute unity of everything. The *Śudhādvaitins* do not believe in the existence of *Māyā* or *Avidyā* as the cause of the appearance of the phenomenal existence. They say that the Lord, through His own innate energy, makes these phenomena appear in His own self. He is not dependent on anything other than His energy. It is His nature that He appears in the form of a limited soul, transmigrates, is involved in ignorance, achieves real knowledge and attains, as it were, His own Godhead through it[6]. These principles of the *Vaiṣṇavas* are highly theistic, but they take God in the form of Lord *Nārāyaṇa* or Lord *Kṛṣṇa*[7] and take His energy in the form of *Lakṣmī* or *Rādhikā*. They do not preach the existence of

---

[6] (*a*) उत्पत्तिस्थितिसंहारा नियतिर्ज्ञानमावृतिः ।
बन्धमोक्षौ च पुरुषाद् यस्मात् स हरिरेकराट् ॥
(*Sarvadarśana Saṅgraha*)

(*b*) वासुदेवः परं ब्रह्म कल्याणगुणसम्भवः ।
भुवनानामुपादानं कर्ता जीवनियामकः ॥

[7] परब्रह्मपरवासुदेवादिच्यो नारायणः ।
(*Yatindra-matadīpīka*)

God without a form. They believe in the existence of some particular abode of God which is made of pure substances. It is named *Vaikuṇṭha* and comes out to be a superior heaven. This view of the *Vaiṣṇavas* brings their teachings closer to mythology than to philosophy. So, in spite of being strictly theistic, the outlook of the *Vaiṣṇavas* is more mythological than philosophic, while the *Vedāntic* outlook is strictly philosophic though less theistic. The *Vedānta*, therefore, is more popular with scholars and thinkers than the *Vaiṣṇava* theories.

The *Śaiva* theory is, on the one hand, absolutely philosophic and, on the other hand, strictly theistic. The *Śaivas* believe that the real self alone is metaphysically true. There is no limitation of any kind in that self. Time and space do not limit it. The self alone has a real existence and everything else has only an imaginary existence. The self is self-evident and self-conscious. Its consciousness is a sort of a stir in its evidentness. Everything exists in the self in the form of self, just as all the parts of a tree exist in a seed in the form of the seed. A seed is seed and seed alone. There is no trace of either the appearance or the name of a tree in a seed and yet the name and the appearance of a tree do exist in a seed. In the same way the self is self alone and there is not any trace of the phenomenal universe in it. It is an unlimited 'I' and 'I' alone; yet the whole objective phenomenon exists absorbed in that 'I'[8] in such a way that its objectivity does

---

[8] (*a*) चिदात्मैव हि देवाऽन्तःस्थितमिच्छावशाद् बहिः ।
योगीव निरुपादानमर्थजातं प्रकाशयेत् ॥
(*Īśvara Pratyabhijñā*, I-5-7)

(*b*) न चेदन्तःकृतानन्तविश्वरूपो महेश्वरः ।
स्यादेकश्चिद्वपुर्ज्ञानस्मृत्यपोहनशक्तिमान् ।
(*Ibid.*, I-3-7)

not appear at all. It is on account of the subtle stir of the consciousness of the self that the objective existence starts to appear in its objective form. That is the activity of creation of the self. Then this existence keeps on appearing for pretty long ages. That is his activity of preservation. After a long time this objective creation gets again absorbed into the self and that is the activity of absorption of the self. The self appearing as a limited soul conceals his real nature which is free from all limitation, and this is his activity of obscuration. At times a soul recognizes his forgotten nature of limitlessness and that is his activity of revelation. The self is always keeping himself busy in these five activities with respect to different worlds and souls. He does it by virtue of his nature and, doing so, he always manifests his universal aspect. But, while doing so, he does not deviate even a bit from his transcendental aspect which is one complete whole 'I' and that alone. The self is *Parama Siva*, the Absolute God[9]. His transcendental aspect is His *Śivahood* and His universal aspect is His *Śaktihood*. The five activities of creation, preservation, absorption, obscuration and revelation are known as His fivefold Godhead. He manages the sport of His Godhead by means of His innate stir of consciousness which is not in any respect different from Him. So He is absolutely self-dependent. The whole universe is only an aspect of His absolute Godhead. Everything is in Him and He is in everything. Everything is He and He is every-

---

[9] कर्तरि ज्ञातरि स्वात्मन्यादिसिद्धे महेश्वरे ।

अजडात्मा निषेधं वा सिद्धिं वा विदधीतकः ॥

(*Ibid.*, I-1-2)

thing[10]. He is in everything and He is beyond everything. This is His nature and that is His Godhead. Had He not possessed this playful nature of indulging in the five activities of Godhead, He alone would have existed or He also may have or may not have existed at all; for who would have questioned or established His existence[11]. But He exists, and exists as Absolute God and consequently, is always indulging luxuriously in the five activities of His Godhead by His own nature. The inexplicable ignorance, atoms, *Karman*, etc., appear at different stages in this drama of Godhead but the root cause of all these sources of the universe is the Supreme Godhead of *Parama Śiva*, according to *Śaiva* philosophy. In this way *Śaivism* is the only school of Indian philosophy which accepts and explains theism in its highest form and yet is strictly monistic in view and philosophic in character. *Śaivism* is as theistic as *Vaiṣṇavism* as philosophic as nihilistic Buddhism, as monistic as the *Vedānta*, as realistic as the *Sāṅkhya*, as practical as the *Mīmāṃsā* and as logical as the *Nyāya-Vaiśeṣika*. But it is a pity that such a well developed school of Indian philosophy is very little known even in India, much less in any other country of the world.

---

[10] निराशंसात् पूर्णादहमिति पुरभासयति यद्
द्विशाखामाशास्ते तदनु च विभंक्तुं निजकनम् ।
स्वरूपादुन्मेषप्रसरणनिमेषस्थितिजुषस्
तदद्वैतं वन्दे परमशिवशक्त्यात्म निखिलम् ॥
(*Tantrāloka*, I-1)

[11] अस्थास्यदेकरूपेण वपुषा चेन्महेश्वरः ।
महेश्वरत्वं संवित्त्वं तदत्यक्ष्यद् घटादिवत् ॥
(*Ibid.*, III-101)

CHAPTER XIV

SAIVA CONCEPTION OF LIBERATION

Transmigration of soul is the chief common belief of all the sects of Hinduism and the religions sprung out of it. There are only the *Lokāyatikas* among the thinkers of India who do not have faith in this fundamental principle of Hinduism[1]. All other schools of Indian philosophy, except the *Mīmāṃsā Darśana*, believe that liberation from the cycles of birth and death is the ultimate aim of all life. The early *Mīmāṁsakas* believed that the highest aim that can be yielded by the religion of the *Vedas* is the achievement of heaven. The *Nyāya-Vaiśeṣika*, the *Sāṅkhya-Yoga*, the idealistic and the nihilistic Buddhism, Jainism, Vaiṣṇavism, *Vedānta* and *Śaivism* all believe in liberation or *Mukti* as the highest goal of life. But the conceptions of *Mukti* according to these schools are quite different from one another.

According to the *Vaiṣṇavas*, the liberated souls are admitted to *Vaikuṇṭha*, the abode of the Lord *Nārāyaṇa*. There they live as the devotees of the Lord whose close presence is constantly felt by them as a divine bliss. There they get some sort of subtle and superior bodies which are just like that of Nārāyaṇa in appearance and lustre. They attain all the powers of the Lord except His Godhead[2]. Thus they

---

[1] यावज्जीवं सुखं जीवेद् ऋणं कृत्वा घृतं पिबेत् ।
भस्मीभूतस्य देहस्य पुनरागमनं कुतः ।
(*Sarvadarśana Saṅgraha*)

[2] एवं गुणाः समानाः स्युर्मुक्तानामीश्वरस्य च ।
सर्वकर्तृत्वमेवैकं तेभ्यो देवे विशिष्यते ।।
(*Pāñca Rātra Rahya*)

continue to live in an ever blissful state full of all kinds of pleasure without any pain in the *Vaikuṇṭha* and such eternal life in the abode of the Lord is the ultimate release from this worldly life, and that is the liberation of a worldly soul.

Jainism teaches that when a soul becomes purified of all wordly impurities, it becomes so light that it ascends the uppermost part of the sky known as *Sidha śīla Aloka ākāśa*. There it continues to stay in an ever blissful state getting all kinds of divine pleasure without any effort or pain; and the achievement of that abode of the perfect beings, like the *Tīrthaṅkaras*, is the ultimate aim of all life, and that is the liberation of a soul from bondage[3]. Both *Vaikuṇṭha* and *Sidha śīla* can at the most be the highest stages in the domain of the dreaming state, *Svapna Jagat* in the light of Śaivism.

Different stages of dreamless sleep, *Suṣupti*, can be achieved in the concepts of liberation formulated by *Nyāya-Vaiśeṣika*, *Sāṅkhya-Yoga*, *Buddhism* and *Vedānta*. The liberation of *Nyāya-Vaiśeṣika* is a state in which a being does not indulge in any knowing or doing or even desiring[4]. That they call the state of *Apavarga*, which means a state in which a being gives up all inclination towards action and is liberated from all

---

[3] गत्वा गत्वा निवर्तन्ते सूर्यचन्द्रादयो ग्रहाः ।
अद्यापि न निवर्तन्ते त्वलोकाकाहमागताः ॥
(*S.D.S.*)

[4] ननु तस्यामवस्थायां कीदृगात्मावशिष्यते ।
स्वरूपैकप्रतिष्ठानः परित्यक्तोऽखिलैर्गुणैः ॥
ऊर्मिषट्कातिगं रूपं तदस्याहुर्मनीषिणः ।
संसारबन्धनाधीनदुःखक्लेशाद्यदूषितम् ॥
(*Nyāya mañjarī*, 1-1-22)

misery.[5] This is the lowest sub-stage of the state of dreamless sleep. The *Kaivalya* of the *Sāṅkhya-Yoga* is a state in which a being becomes extremely indifferent towards the external and the internal world and stands still and absolutely aloof like pure space. That state of absolute aloofness is one of the middle stages of the state of dreamless sleep. The next sub-stage in that state is that of the liberation of the idealistic Buddhists, the *Vijñāna-Vādins*. They say that mere constant successions of ideas are egoistically felt and known as souls. They are pure by nature[6]. They get themselves transformed into objective ideas because of impurity of past impressions. But, when those impressions are washed away, they become absolutely pure, serene and calm and consequently do not get transformed into objective ideas. They continue to exist as constant successions of pure ideas and do not get connected with any mind or body and thus become liberated. The nihilistic Buddhists believe that the successions of those pure and effulgent ideas also become extinct in absolute purity, and what remains is a mere void which is without any positive qualities. That extinction of a being is known as *Nirvāṇa*[7]

---

[5] अपवर्गस्त्यागमोक्षयोः क्रियावसाने साफल्ये ।

(*Hema Chandra Kośa*)

[6] प्रभास्वरमिदं चित्तं प्रकृत्यागन्तवो मलाः ।
तेषामपाये सर्वार्थं तज्जयोतिरविनश्वरम् ।

(*Tantrāloka*, Vol. I, page 64)

[7] दीपो यथा निर्वृतिमभ्युपेता नैवावनिं गच्छति नान्तरिक्षम् ।
दिशं न काञ्चिद् विदिशं न काञ्चित् स्नेहक्षयात्
केवलमेति शान्तिम् ।
एवं कृती निर्वृतिमभ्युपेतो नैवावनिं गच्छति नान्तरिक्षम् ।
दिश न काञ्चिद्विदिशं न कांचित् क्लेशक्षयात् केवलमेति
शान्तिम् ॥ (सौन्दरानन्दम्, १६-२८, ३९)

and is considered as the state of liberation by the Buddhists. *Vedānta* also teaches nearly the same thing but believes that the transcendental self does not become extinct. It exists eternally and witnesses the state of pure idealism and also that of nihilism. The void is not the absolute truth. The absolute truth is that existent entity which witnesses that nihilistic state of dreamless sleep. This is the highest state of dreamless sleep with a peep into the fourth state named *Turīyā Daśā*. The attainment of that state is the Vedantic conception of liberation.

The real fourth state can be achieved in the liberation as conceived by *Śaivas*. The *Vedantic* liberation is a sort of tranquillity without any positive charm in it. Śaivas say that the highest liberation of the soul is of three types. Some beings realize thoroughly that the universe is but a mere play, a mere drama of their own self. Just as all comic and pathetic scenes in a drama result in nothing but a sort of bliss to a person who knows that it is just a play; so the worldly pleasure and pain result in a divine bliss to a person who has that understanding. But that understanding should be as firm as that of one's being such and such a person, or being the son of such and such a person, and so on. Such a person is not affected by any pleasure or pain but enjoys everything blissfully. There can be another sort of liberation in which one becomes charged with Godhead and can enjoy His powers to create, to preserve, to absorb, to obscure and to reveal. He becomes, as it were, God in such a fit of the charge of Godhead. These are the two types of liberation of a soul while he is yet in some gross or subtle form. But when a person gets absolutely rid of all name and form, he becomes, as it were, one with the absolute God. Then he enjoys for ever the absolute Godhead which is his real nature. He is the absolute God alone for all time and space. The whole creation is the play of his supreme Godhead. He is all bliss just as a piece of salt is all saltish.

All pleasure and pain are nothing but his play which is always going on through his mere will. He is self-sufficient, self-dependent, self-evident and self-conscious. He is all that exists and that does not exist and yet he transcends the whole phenomenal universe. He goes on enjoying simultaneously his two aspects of absolute transcendency and absolute universality and all the intermediary aspects within these two extremities. This sort of existence is the highest type of liberation that a person can achieve by treading the practical path of Śaivism.[8]

There is no particular abode of liberated souls. Mere realization of one's hidden powers is liberation[9]. The absolute truth is this that the self is everything and everything is the self. The whole universe is the divine play of the self which he plays with his energy[10]. Not to know this truth is bondage and to know this truth is liberation[11]. *Ajñāna* is

---

8 यद्यदिच्छति तत्तज्जानाति करोति च समावेशाभ्यासपरोऽनेनैव शरीरेण ।
अतत्परस्तु सति देहे जीवन्मुक्तस्तत् पाते परमेश्वर एवेति ॥
(*Īśvara Pratyabhijñā Vimarśinī IV*, 1-15)

9 मोक्षस्य नैव किञ्चिद् धामास्ति न चापि गमनमन्यत्र ।
अज्ञानग्रन्थिभिदा स्वशक्त्यभिव्यक्तता मोक्षः ।
(*Paramārtha Sāra*, 60)

10 एवं देवोऽनया देव्या नित्यं क्रीडारसोत्सुकः ।
विचित्रान् सृष्टिसंहारान् विधत्ते युगपद्विभुः ॥
(*Bodhapañcadaśikā*, 6)

11 (क) यदेतस्यापरिज्ञानं तत् स्वातन्त्र्यं हि वर्णितम् ।
स एव खलु संसारो जडानां यो बिभीषिका ॥ (*Ibid.*, 11)
(ख) यत्तत्वस्य परिज्ञानं स मोक्षः परमेशिता ।
तत्पूर्णत्वं प्रबुद्धानां जीवन्मुक्तिश्च सा स्मृता ॥ (*Ibid.*, 13)

bondage and *Jñāna* is liberation. *Ajñāna* should not be known as lack of knowledge, but only a little knowledge; and limited knowledge is meant here by a little knowledge. So, to know and to feel that a person is either this gross body or mind or life force or the void, all of which are conditioned by limitations of time and space, is the limited knowledge and that is bondage; and, on the other hand, to know and to feel that he is *Parama Śiva*, the absolute God who transcends everything and pervades everything, that everything is in him and he is in everything, that all this is mere manifestation of his own powers brought about by his supreme will, and so on, is the unlimited knowledge and that is liberation. *Ajñāna* is a sort of confusion which involves a person as well as his intellect. *Jñāna*, on the other hand, is a sort of revelation which shatters all confusion in a person as well as in his intellect. This is the definition of liberation given in the *Tantrāloka* by Abhinavagupta[12]. Liberation taught by other schools of philo-

---

[12] (क) इह तावत् समस्तेषु शास्त्रेषु परिगीयते ।
अज्ञानं संसृतेर्हेतुर्ज्ञानं मोक्षैककारणम् ।। (*T.A.I.*, 22)

(ख) अज्ञानमिति न ज्ञानाभावश्चाति प्रसङ्गतः ।
स हि लोष्टादिकेऽप्यस्ति नच तस्यास्ति संसृतिः ।।
(*Ibid.*, I-25)

(ग) अतो ज्ञेयस्य तत्त्वस्य सामस्त्येनाप्रथात्मकम् ।
ज्ञानमेव तदज्ञानं शिवसूत्रेषु भाषितम् ।। (*Ibid.*, I-26)

(घ) यत्तु ज्ञेयसतत्त्वस्य पूर्णपूर्णप्रथात्मकम ।
तदुत्तरोत्तरं ज्ञानं तत्तत्संसारशान्तिदम् ।। (*Ibid.*, I-32)

(ङ) रागाद्यकलुषोऽस्म्यन्तःशून्योऽहं कर्तृतोज्झितः ।
इत्थं समासव्यासाभ्यां ज्ञानं मुञ्चति तावतः ।
(*Ibid.*, I-33)

sophy also is liberation, but it is only a partial liberation and the experience of Godhead, which is the real nature of the self, is absolute liberation according to Abhinavagupta. Those souls who rest in some sub-stage of dreamless sleep lie there in liberation for some time and not for ever. Lord *Śrī-kaṇṭh* keeps such souls in complete tranquillity for some ages and at the beginning of his fresh day he again brings them forth into the cycles of birth and death. So their liberation is not the absolute one[13]. The liberation achieved through other *Śāstras* leads upto certain *Tattvas.* It is only the Saivite liberation that leads to *Parama-Śivahood*, the ultimate and the absolute truth.[14]

---

13 सांख्यवेदादि संसिद्धान् श्रीकण्ठस्तदहर्मुखे ।
सृजत्येव पुनस्तेन न सम्यङ् मुक्तिरीदृशी ॥
(*Āgama*)

14 (क) बुद्धितत्त्वे स्थिता बौद्धाः गुणेष्वप्यार्हताः स्थिताः ।
स्थिता वेदविदः पुंसि त्वव्यक्ते पाञ्चरात्रिकाः ॥
(*Āgama*)

(ख) पौरुषं चैव सांख्यानां सुखदुःखादिवर्जितम् ।
षड्विंशकं तु देवेशि योग शास्त्रे परं पदम् ॥
मौसुले कारुके चैव मायातत्त्वं प्रकीर्तितम् ।
व्रते पाशुपते प्रोक्तमैश्वरं परमं पदम् ॥
(*Āgama*)

CHAPTER XV

KASHMIR SAIVISM AND VEDANTA (I)

Kashmir Śaivism is, no doubt, the most beautiful and the most highly developed school of Indian philosophy. It evolved in Kashmir between the seventh and the twelfth centuries of the Christian era. The Panjab and all other frontier regions of India were frequently attacked, first by Huns and then by Pathans in those centuries and therefore scholars and students could not come to, or go from, Kashmir freely and safely in those times. For that reason knowledge of this most important school of Indian philosophy remained more or less confined to the boundaries of the Valley of Kashmir and could not spread in other parts of India. It is on account of this fact that the Śaivism of Kashmir is very little known to scholars outside Kashmir even to this day. All the important works on this philosophy are written in Sanskrit. Very little has so far been written in English on this subject and practically nothing has been written on it in Hindi.* There are a few translations of some minor works on Saivism available in English. The *Īśvarapratyabhijñā Vimarśinī* of Abhinavagupta, the most important work on the subject, has recently been translated into English and has been published also. But it remains a fact that one cannot still learn much about Saivism even after studying that English rendering. Only a person who can understand the original *Vimarśinī* in Sanskrit can fully understand that translation with the help of the original Sanskrit. There are one or two

* This refers to the situation at the time when the paper was written some time in the fifties.

independent works in English available on the subject, but those works also do not throw sufficient light on the fundamental principles of the Saivism of Kashmir. For this reason students are often misled and they become confused and begin to think that Kashmir Saivism is nothing but a Vedantic type of the Saivism of the South.

There is no doubt in the fact that there is sufficient accord and similarity between the principles of the Vedanta of Gaudapada and Sankara, on the one hand, and those of the Śaivism of Kashmir, on the other. But, in spite of this accord and similarity, these two schools are as different from each other as are so many of the other schools of Indian philosophy. For that matter, there is accord and similarity on many points between Śaivism and Buddhism or Śaivism and *Sāṅkhya* philosophy. But that does not mean that Śaivism is identical with any of those schools of philosophy.

The Śaivism of Kashmir and the Vedanta have complete accord on the following points: Both the schools of thought are monistic in outlook, both believe in the real existence of only the absolute self in its transcendental and universal aspects, both consider the liberation of the soul from the bondage of the cycles of births and deaths as the final goal and the final aim of human life; and, in the opinion of both, the true knowledge about the absolute self is the means of that liberation. There are many other points which are common to these two schools, but such points are common to all the religious philosophies of India.

The fundamental differences between Kashmir Śaivism and Vedanta are these: Vedanta draws its inspiration mainly from the *Upaniṣads*, while the evolution of Śaivism has been inspired by *Śaiva Tantras*. Vedanta is Vedic in its character, but the character of Śaivism is non-Vedic or Tantric. The origin of Vedanta is Vedic and Aryan and historical, but that of Śaivism is non-Vedic, prehistoric and Indian. The

religious cult of Śaivism as well as the philosophic conception of *Śiva* and *Śakti* and also the practice of the Śaiva Yoga existed[1] popularly in India in the ages of the Indus Valley civilization. Whether that civilization was Aryan, or Dravidian, or Semitic, or whether it was pre-Aryan or post-Aryan or contemporary to the Aryan civilization, has not so far been finally settled by historians; but there is no doubt that it was Indian and resembled the Hindu culture in many respects. The Śaiva philosophers of Kashmir have admitted that this cult and this school of thought existed in the hoary past and that they were only its reorientators in the present age[2]. It is very rarely that the *Vedas* and the *Upaniṣads* have been quoted by the important authors of works on Śaivism. Quotations from the *Śaiva Tantras* have been profusely given in the *Tantrāloka* and other major works on Kashmir Śaivism.

The authority of the Vedas has been accepted by Śaivas, but only in the social[3] aspect of Hindu religion and partly in

---

[1] The image of God Paśupati, the 'lingas' and the bust of a yogin, in Śāmbhavī Mūdrā, found in the remains at Mohenjodaro, are clear proofs of this statement. The worship of the Mother Goddess also was popular with the people of the Indus Valley in that age.

[2] शैवादीनि रहस्यानि पूर्वमासन् महात्मानाम् ।
ऋषीणां वक्त्रकुहरे तेष्वेवानुग्रहक्रियाः ॥
(*Śivadṛṣṭi*)

[3] (*a*) अन्तः कौलो वहिः शैवो लोकाचारे वैदिकः ।
सारमादाय तिष्ठेत नारिकेलफलं यथा ॥
(Referred to in the commentary on *Tantrāloka*)

its ritual aspect also. It has been advised by Śaivas that a true devotee should follow the Vedic creed as only a formality, but should thoroughly practise devotion and yoga according to the way shown by *Śaiva Āgamas*. So far as the practical path leading to absolute liberation is concerned, the Vedic system has been assigned the seventh position by Śaiva seers and this has been admitted by the disciples of Abhinavagupta also. There are six *Tantric* systems of worship which are considered to be successively higher to the Vedic system[4]. Several Vedantic principles, as taught by the *Upaniṣads*, have been refuted in detail by Somananda in his *Śivadṛṣṭi*[5].

Let us now discuss the difference between Śaivism and Vedanta in their fundamental principles. Vedanta maintains that the universe is false[6]; it has only a visionary existence like that of a mirage. The cause of this visionary appearance of the universe is a sort of ignorance, called *Avidyā*. That *Avidyā* has no beginning. It has been working through

---

(*b*) गर्भाधानादितः कृत्वा यावदुद्वाहमेव च ।
तावत्तु वैदिकं कर्म पश्चाच्छैवे ह्यनन्यभाक् ॥
न मुख्यवृत्त्या वै स्कन्द लोकधर्मान् समाचरेत् ॥ (*Ibid*)

[4] वेदाच्छैवं ततो वामं ततो दक्षं ततः कुलम् ।
ततो मतं ततश्चापि त्रिकं सर्वोत्तमं परम् ॥ (*Ibid*)

[5] See *Sivadṛṣti*, VI-4 to 25.

[6] (*a*) आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ।
वितथैः सदृशाः सन्तोऽवितथा इव लक्षिताः ॥
(*Gauḍapāda Kārikā*, 11-6)

(*b*) असतो मायया जन्म तत्त्वतो नैव युज्यते ।
वन्ध्यापुत्रो न तत्त्वेन मायया वापि जायते ॥
(*Ibid.*, III-28)

eternity but can be ended by means of true knowledge or *Vidyā*. The powers of *Avidyā* are to be admitted, but cannot be explained. It is, however, to be ended in order to achieve liberation from the never-ending cycle of transmigration. On the achievement of that liberation one gets merged into the Absolute Brahman. But that merger is no physical action. In reality the soul was already the Absolute Brahman itself, but on account of *Avidyā* it considered itself as different from the Brahman; and now when that *Avidyā* vanishes, the soul realizes its true nature as the Absolute Brahman. That realization is the real liberation and that is the final goal of human life. In reality there is nothing like a soul, or the universe, or any sort of bondage or liberation. All this is false and visionary and appears to exist because of *Avidyā*. That *Avidyā* also is not a real thing. Only the Absolute Brahman is real. He is tranquil and calm like space. His nature is *Sat*, *Cit* and *Ānanda*, that is, existence, consciousness and bliss.

Śaivas raise objection to this view on the following points: If *Avidyā* is false, it cannot be the cause of this universe which has been existing from times immemorial. How can a thing, which is false and unsubstantial, bring into existence anything full of substance? It is not clear as to whom the *Avidyā* involes. It cannot invole Brahman which is ever pure, all knowledge and all bliss. It could, no doubt, involve a limited soul, but no limited soul, according to Vedanta, does ever exist. It is only the *Brahman* which exists. So Vedanta leaves this problem unsolved. Moreover[7], when the

[7] ब्रह्मणो हि विद्यैकरूपस्य कथमविद्यारूपता ?
न चान्यः कश्चिदस्ति जीवादिर्यस्याविद्या भवेत् ।
अनिर्वाच्येयमविद्या इति चेत्—कस्यानिर्वाच्येति न विद्मः ।
स्वरूपेण च भाति न च निर्वाच्येति किमेतत् ॥
(*Īśvarapratyabhijñā-Vimarśinī II*, 4-28)

Avidyā is apparent, is well known and is conceived also, then how is it that it cannot be explained? A true philosophy should explain such an important element. If this remains unexplained, the foundation of the whole Vedantic theory remains unexplained. A thing which has an end must have a beginning also. So the *Avidyā* also must have some beginning and must have some cause. To say that it is beginningless and inexplicable is to betray one's lack of deep insight. It also amounts to self-deceit[8] and incapability in teaching. Space-like tranquillity of the Brahman may mean his emptiness and lifelessness. When the Brahman is calm, unaffected and ineffectual like pure space, then what is meant by his consciousness and bliss[9]? Space is never blissful and is never conscious. A conscious element is always active, because consciousness itself is a subtle activity. If the Brahman is conscious, it cannot be passive like space; and if it is like that, then it cannot have consciousness as its nature. Blissfulness also presupposes some sort of stir, though not a stir in the physical sense. It is the subtle stir of consciousness. But Vedanta does not admit any sort of stir in the space-like Brahman.

How can a person dispense with the universe as something visionary and absolutely false? Its visionary appearance also must have some substantial cause. What is that cause?

---

[8] अत एव भेदाभेदयोर्विरोधं दुःसमर्थमभिमन्यमानैरेकैरविद्या-
त्वेनानिर्वाच्यत्वम् , अपरैश्चाभासलग्नतया सांवृतत्वम-
भिदधद्भिरात्मा परश्च वञ्चितः ॥
(*I.P.V.* II-3-14)

[9] वर्षातपाभ्यां किं व्योम्नश्चर्मण्यस्ति तयोः फलम् ।
चर्मोपमश्चेत् सोऽनित्यः खतुल्यश्चेदसत्समः ॥
(Referred to in *I.P.V.* 1-2-6)

Avidyā as its cause has been already discussed. That *Avidyā* also is said to be of a visionary appearance; and thus that appearance of *Avidyā* also must have some cause which has not been traced out in Vedanta.

In the view of Śaivas, the universe is not absolutely false. It is true and the teaching and learning of Vedanta itself are becoming possible through the existence of the universe; otherwise, who would teach and who would learn? The universe exists. It always existed in the all-pervading form of Śiva[10]. Śiva has pure luminosity and pure consciousness as his form. Luminosity is not the luminosity of the light waves known to physicists. It is that luminosity by which consciousness makes itself always known to itself. A lifeless article cannot make itself evident without the assistance of some consciously knowing subject and hence cannot prove its existence by itself and therefore it is not self-luminous. But a knowing subject does not require anyone's help in proving its existence. Its existence is proved by its self-luminosity. Every person or every living being is by himself conscious of his existence in the form of 'I'. It is a different thing that some one may take this gross body (*deha*) and some one may take the fine mental body (*budhi*) as 'I'. A wiser person may base this conception of 'I' on a subtler element called *prāna* (life-force), and a still wiser one may go beyond it to the still subtler and space-like nihility, called *śūnya*, in this matter. But the real 'I' is that *ātman* in whose luminosity that nothingness of the *śūnya* also appears in a dreamless sleep. That transcendental 'I' is pure luminosity and pure consciousness.

---

[10] स्वामिनश्चात्मसंस्थस्य भावजातस्य भासनम् ।
अस्त्येव न विना तस्मादिच्छामर्शः प्रवर्तते ॥

(*I.P.*)

In fact,[11] such consciousness is by itself luminous in nature and that luminosity is by its nature conscious, and thus these two are only two names of one and the same substance and that substance is God or *Parama Śiva*. His luminosity is called as Śiva and his consciousness is named as *Śakti* or his energy. As has been said above, that energy of Śiva is a sort of stir in him. One can experience[12] that stir in a fit of some emotion for just a moment. The mental body of a person is always active. There is a constant succession of ideas going on in one's mind. If a person is mentally supervigilant, then he can have the experience of that pure stir of consciousness in-between any two ideas[13] of his mind. That stir is the most important nature of the Absolute Śiva. It is a sort of vibration,[14] a sort of twinkling, a sort of dizziness or a sort of spilling

---

[11] स्वभावमवभासस्य विमर्शं विदुरन्यथा ।
प्रकाशोऽर्थोपरक्तोऽपि स्फटिकादिजडोपमः ।। (*I.P.*)

[12] अतिक्रुद्धः प्रहृष्टो वा किं करोमीति वामृशन् ।
धावन् वा यत्पदं गच्छेत् तत्र स्पन्दः प्रतिष्ठितः ।।
(*Spandakārikā*)

[13] एकचिन्ताप्रसक्तस्य यतः स्यादपरोदयः ।
उन्मेषः स तु विज्ञेयः स्वयं तमुपलक्षयेत् ।।
(*Spandakārikā*)

[14] (*a*) चितिः प्रत्यवमर्शात्मा परावाक् स्वरसोदिता ।
स्वातन्त्र्यमेतन्मुख्यं तदैश्वर्यं परमात्मनः ।।
सा स्फुरत्ता महासत्ता देशकालाविशेषिणी ।
सैषा सारतया प्रोक्ता हृदयं परमेष्ठिनः ।। (*I.P.*)

(*b*) इयं सा प्राणना शक्तिरान्तरोद्योगदोहदा ।
स्पन्दः स्फुरत्ता विश्रान्तिर्जीवो हृत प्रतिभा मतिः ।।
(*Tantrāloka*)

(*chalakan*). In fact, it is a sort of constant inward and outward vibration-like activity of consciousness. It is named as *Spanda* in Śaivism. Because of this *Spanda*, the Absolute Śiva is always feeling his transcendental as well as his universal aspects. His transcendental aspect is felt by him through the inward stir of that *Spanda* and his universal aspect is felt by him through its outward stir. Which of these two aspects of the Lord can be called true and which can be called false? Both are true in reality. Therefore the Lord is not lifelessly tranquil like space. He is tranquil because he is free from the surges of lust and greed, pleasure and pain, likes and dislikes, etc. But within that tranquillity there is that stir of his pure consciousness of the pure and unlimited and all-pervading 'I'.

The universe exists in that pure 'I' in the form of 'I' and 'I' alone. It is the stir of consciousness which makes the universe appear in this objective form also which is known to all. Śiva himself appears as a limited subject and as a limited object. He descends from his Śivahood to the position of a limited soul and ascends again from that position to the Absolute Śivahood. He is always ascending[15] and descending in countless forms and that play of his appears as the universe. This apparent form of the universe is imaginary because Śiva has imagined himself to be of this form and thus it is the materialization of his imaginative energy. So this objective existence of the universe and the subjective existence of all the souls has only an imaginary existence. The true aspect of everything is pure luminosity and pure consciousness of the transcendental and universal 'I' and the imaginary existence is the phenomenal one. This imaginary existence

---

[15] सदा सृष्टिविनोदाय सदा स्थितिसुखासिने ।
सदा त्रिभुवनाहारतृप्ताय भवते नमः ॥

(*Sivastotrāvali*)

also is a type of existence[16]; and, therefore, the universe is not false; it exists. Its objective form is only the outward manifestation of the *Śakti* or energy of Śiva and its pure and unlimited subjective form is the inward manifestation of that *Śakti*. *Avidyā*,[17] etc., are manifested at certain stages of that outward manifestation. This two-fold manifestation is always going on in the Absolute form of God and this is His Śivahood or Godhead. Had[18] He not had the power to appear in these limited subjective and objective forms of the universe, then He alone would have existed or even He may have or may not have existed at all; because there would not have been any one to discuss even this. But He exists and exists as Śiva and therefore is always full of energy, which is a divine stir within Him. That stir is always making this universe of limited subjectivity and objectivity appear in countless forms. Every soul is a hero in this divine drama of Śiva and has to reach the conclusion of this drama by shaking off his

---

[16] एवं च संवृतिर्विकल्पबुद्धिः तद्वशादुच्यतां संवृतिसत्यत्वं
सत्यत्वस्यैव तु प्रकारः तत् ॥

(*Īśvara Pratyabhijñā Vimarśinī*, II-2-4)

[17] (*a*) यस्योन्मेषनिमेषाभ्यां जगतः प्रलयोदयौ ।

(*Spandakārikā*)

(*b*) ईश्वरो बहिरुन्मेषो निमेषोऽन्तः सदाशिवः ।

(*Īśvara Pratyabhijñā*)

[18] अस्थास्यदेकरूपेण वपुषा चेन्महेश्वरः ।
महेश्वरत्वं संवित्त्वं तदत्यक्ष्यद् घटादिवत् ।

(*Tantrāloka*)

self-imagined ignorance and realizing[19] his nature as Śiva the Absolute. This is precisely the view of the Śaiva philosophers of Kashmir.

Gauḍapāda had realized this nature of the self and there are clear hints to that effect found in his *Kārikā*.[20] Sankara[21] also has at places expressed this view and so has Bādarāyaṇa[22] *Upaniṣads* also have preached this energetic nature of the Brahman. But, in spite of all this, this view-point has not been clearly discussed by any of the Vedantins. All the major works on Vedanta have emphasized the falsehood[23] of the universe and the passive tranquillity of the Brahman. There are two points of view expressed in the *Upaniṣads* regarding

---

[19] येनोत्कीर्णं विश्वचित्रं स्वभित्तौ, नानावर्णैश् चित्रितं येन भक्त्या ।
अन्ते स्वस्मिन् नृत्यते येन हृत्वा, सोऽहं साहिवकौलकाराम-शम्भुः ॥

(*Śivajīvadaśaka*)

[20] (*a*) भोगार्थं सृष्टिरित्यन्ये क्रीडार्थमिति चापरे ।
देवस्यैष स्वभावोऽयमाप्तकामस्य का स्पृहा ॥

(*Gauḍapādakārikā*)

(*b*) मायैषा तस्य देवस्य यया सम्मोहितः स्वयम् ॥ (*Ibid*)

(*c*) कल्पयत्यात्मनात्मानमात्मा देवः स्वमायया ॥ (*Ibid*)

[21] See *Brahma Sūtra Śāṅkara Bhāṣya*, I-1-5, I-3-30, I-4-3, and II-1-37.

[22] लोकवत्तु लीलाकैवल्यम् ।

(*Brahmasūtra*)

[23] साच माया न विद्यते ।

(*Gauḍapādakārikā*)

the nature of the Brahman. One is the positive approach according to which it has been preached that everything is Brahman;[24] I am Brahman; thou art That; and so on. The other approach is the negative[25] approach, according to which it has been taught that the Brahman is not this, He is not that, He transcends all the objective elements, and so on. But it is only the latter approach which has become popular with the authors of the major works on Vedanta. This one-sided view of the Truth popularized by the Vedantins has been responsible for all the criticism made on the Vedanta by other schools of Indian philosophy. Some have called the Vedantins as hidden Buddhists. There is so much confusion in the Vedantic exposition of the Truth. Students often become confused on reading *Brahmasūtra* and other works. The Śaiva style of the exposition of the Truth is, on the other hand, free from all confusion, and this also makes a marked difference between the two. The Vedantins are referred to as *Śānta Brahmavādins*, that is, believers in the tranquil Brahman, in the Śaiva philosophy of Kashmir. It is thus clear that Kashmir Śaivism is an independent school of thought and is very distinct and different from the Vedanta or any other Vedic or non-Vedic school of Indian philosophy. The Śaivism of the South is dualistic in its approach, but Kashmir Śaivism is absolutely monistic. This school of thought is one of the latest and most well-developed and fully evolved schools of Indian philosophy. But it is a great pity that it has remained hidden in the Valley of Kashmir. A still greater tragedy is

---

[24] सर्वं खल्विदं ब्रह्म । अहं ब्रह्मास्मि । तत् त्वमसि ।
(*Upaniṣads*)

[25] स नेति नेति आत्मा ।
(*Upaniṣads*)

this that the system of its teaching and learning has now come to a close even among the Sanskritists of Kashmir, though it is still popular among some members of the spiritually-minded Hindu population of the Valley.

CHAPTER XVI

SAIVISM AND VEDANTA II

The Saivite and the Vedantic schools of Indian philosophy have expanded into many sub-schools in the process of their evolution. The main school of Śankara and all the schools of Vaiṣṇavism claim to be the true Vedanta. Vedanta is, in fact, the name of the philosophy contained in Vedic Upaniṣads. Those Upaniṣads have been interpreted by the authors in these different schools. But the name Vedanta has, in course of time, been nearly monopolized by the school of Sankara. Saivism, according to tradition, had three main schools of monism, dualism and monistic dualism from the very start and those have later developed into many sub-schools. The aim of the present paper is to discuss the main points of similarity and difference between the Vedanta philosophy of Sankara, on one hand, and the monistic Saiva philosophy of Kashmir, on the other hand, so far as their fundamental principles are concerned.

Both these schools teach that the ultimate reality is the self alone and that the phenomenal universe is nothing but a sort of materialized imagination. But, in spite of this similarity, there is a vast difference between the Vedantic and the Saiva views regarding the nature of the ultimate reality as well as that of the imagined phenomena. The main problems before all philosophers are those of man and his universe, their origin and their aim.[1] The Vedanta of Sankara takes *Srutis*, that is, revealed scriptures, as the main authority and tries to explain

---

[1] कोऽहं कथमिदं जातं को वै कर्तास्य विद्यते ।
उपादानं किमस्तीह विचारः सोऽयमीदृशः ॥ (A.A. 12)

these problems by interpreting the passages of *Śruti* according to the viewpoint of Gaudapada. The Vedas, the Brāhmaṇas and the Upaniṣads have been recognized as *Śruti*. Lines have been drawn between the *Śrutis* dealing with ritual (कर्म), worship (उपासना) and knowledge (ज्ञान). The Upaniṣads have been recognized as the *Śrutis* dealing with worship and knowledge and have been taken as the main authority. Another line has been drawn in-between the *Śrutis* dealing with knowledge, and that line divides the *Śrutis* dealing with dialectical knowledge, (व्यवहार श्रुति), from those dealing with metaphysical truth (परमार्थ श्रुति). Scriptures have then been explained and interpreted and inferences have been drawn on the basis of the experiences in the mental state of dreamless sleep brought about at one's will by means of a sort of subjective meditation (ज्ञानयोग). Two types of philosophic principles have been worked out through this method. One of those two types is a sort of monistic idealism known as the lower Vedanta which is theistic in outlook and is meant for those who are trying to realize the absolute metaphysical truth. The other one is a sort of transcendental monism which is something like, though not quite exactly the same, as the nihilism of Nagarjuna, and that is the higher Vedanta meant for those who want to be permanently established on the eternal truth. All the śāstras other than the Vedanta have been said to be the śāstras of action (कर्म) and not those of knowledge (ज्ञान). Vedanta alone has been recognized as the path leading to liberation from bondage.

Kashmir Saivism, on the other hand, establishes its principles on the experiences in the fourth state of mind called the *Turīyā* state. It occasionally quotes Tantric scriptures and sayings of perfect beings in order to strengthen the validity of those principles. Inferences based on day to day

common experiences of people, as well as on the intuitional experiences of perfect beings, also have been drawn in order to explain those principles. Vedic scriptures and works like *Gītā*, *Mahābhārata* and *Yogasūtra* and sayings of saints also have been quoted as authority. But experiences in the fourth mental state, brought about by one's will, have been taken as the greatest and the surest authority. An absolutely theistic monism has been evolved through this method. It can safely be termed as Hindu pantheism. Abhinava names it as *Parād-vaita*.[2] This is just to differentiate it from the Vedantic *Advaita* of Sankara. All the other schools of philosophy have been considered as valid and correct at their respective places in the four states of consciousness and also in their substates.

Now let us come to the difference between Vedanta and Saivism with respect to the fundamental principles regarding their metaphysics. The lower Vedanta resembles *Vaiṣṇavism*, on one hand, and Saivism, on the other. It is sufficiently theistic in outlook. It teaches that *Iśvara*, the universal consciousness, is omniscient and omnipotent. He is God and *Māyā* is His Godhead. He fancies Himself to be numerous limited souls and at once appears like that.[3] Then

---

[2] (*a*) इदं हि तत् पराद्वैतं भदेत्यागग्रहो न यत् ।
(*M.V.V.* I-123)

(*b*) इदं द्वैतमिदं नेति तदिदं च द्वयाद्वयम् ।
इति यत्र समं भाति तदद्वयमुदाहृतम् ॥ (*Ibid* I-629)

(*c*) अतएव पराद्वैतं यद्विश्वानुग्रहात्मकम् ।
तस्योपायं परं ब्रूते हृदयं स्पन्दनात्मकम् ॥ (*Ibid* I-18)

[3] (*i*) कल्पयत्यात्मनात्मानमात्मा देवः स्वमायया ।
स एव बुद्धजते भेदानिति वेदान्तनिश्चयः ॥
(*G.K.* I-12)

He fancies Himself to be the minds of those worldly souls and then as their other senses, organs, bodies and worlds and appears in those forms. Therefore man and his universe are nothing but the fanciful imagination of God. God creates, preserves and dissolves at times this universe through His Godhead. He does it in accordance with the previous actions of souls and the cycles of those actions are beginningless. The cycles of creation and dissolution of the universe also have no beginning. All this is going on endlessly. God has no particular aim in creation. It is His nature that He is always indulging in this imagination of creation[4] etc. Man has to realize that the self alone is the only reality. Everything other than the self is mere imagination. The self, in reality, is neither soul nor God. It is *Brahman* the Absolute. It appears as God because of *Māyā* (Godhead) and as soul because of *Avidyā*—the basic ignorance.[5] Both *Māyā* and *Avidyā* are mere appearances which have been appearing without any beginning. They have no real existence at all.[6]

(*ii*) जीवं कल्पयते पूर्वं ततो भावान् पृथग्विधान् ।
बाह्यनाध्यात्मिकांश्चैव यथाविद्यस्तथास्मृतिः ।
(*Ibid* II-16)

[4] भोगार्थं सृष्टिरित्यन्ये क्रीडार्थमिति चापरे ।
देवस्यैष स्वभावोऽयमाप्तकामस्य का स्पृहा ॥ (*Ibid* I-9)

[5] मायाबिम्बो वशीकृत्य तां स्यात् सर्वज्ञ ईश्वरः ।
अविद्यावशगस्त्वन्यस्तद्वैचित्र्यादनेकधा ॥ (*P.D.* I-8)

[6] धर्माय इति जायन्ते जायन्ते ते न तत्त्वतः ।
जन्म मायोपमं तेषां सा च माया न विद्यते ॥
(*G.K.* II-58)

The higher Vedanta transcends high up into the superior realms of dreamless sleep and teaches a sort of nihilism as follows—The only metaphysical truth is the absolute self known as *Brahman*. It is ever existent—सत्, ever conscious—चित् and ever blissful—आनन्द. It is absolutely tranquil. There is no kind of any stir in it.[7] It neither creates nor preserves nor dissolves anything. It has no relation of any kind with any thing. In fact it alone exists. Nothing other than *Brahman* exists at all. The universe of diverse objects and subjects is never born.[8] Neither does any soul exist nor any God.[9] All this appears like a mirage or like a dream. It appears because of ignorance. It is a sort of mere jugglery which in itself is never true[10]. Mind and the objects of mind

---

[7] यदा न लीयते चित्तं न च विक्षिप्यते तथा ।
अनिङ्गनमनाभासं निष्पन्नं ब्रह्म तत् तदा ।
स्वस्थं शान्तं सनिर्बाणमकथ्यं सुखमुत्तमम् ।
अजमजेन ज्ञेयेन सर्वज्ञं परिचक्षते ॥ (*Ibid* III-45-46)

[8] न कश्चिज्जायते जीवः सम्भवोऽस्य न विद्यते ।
एतत्तदुत्तमं सत्यं यत्र किञ्चिन्न जायते ॥ (*Ibid* III-48)

[9] तदेवमविद्यात्मकोपाधिपरिच्छेदापेक्षमेवेश्वरस्येश्वरत्वं सर्वज्ञत्वं सर्वशक्तित्वं च न परमार्थतो विद्ययापास्तसर्वोपाधिस्वरूपे आत्मनीशित्रीशितव्यसर्वज्ञत्वादिव्यवहार उपपद्यते ।
(*Br.S.S.Bh.* II-1-14)

[10] स्वप्नमाये यथा दृष्टे गन्धर्वनगरं यथा ।
तथा विश्वमिदं दृष्टं वेदान्तेषु विचक्षणैः ॥ (*G.K.* II-31)

also do not exist[11]. What exists is only the absolute *Brahman* which has no positive attribute at all. This truth is to be deeply impressed upon one's mind and the mind is to be fixed upon it constantly till it gets itself merged into it.

This absolute denial of the existence of man and his universe is in fact the picture of truth in the obsolute dreamless sleep. It amounts to a sort of escapism. It is not a very convincing explanation of the problems of philosophy. If all this is a mere dream, then what can be the aim of the teaching and the learning of Vedanta itself? How can one be a preceptor and who can be his disciple? If all this is based on ignorance, the question arises as to where from did that ignorance emerge and whom did it involve? It could never involve the *Brahman* who is absolutely pure. It could involve some limited soul had that ever existed.[12] The Brahman who is always unaffected and ineffectual comes very close to the void (शून्य) of **Nagarjuna.**

These nihilistic principles of the higher Vedanta must either have been preached by **Gauḍapāda** and **Sankara** in their early years of life when their experience of the truth had not yet completely matured, or there might have been some influence of the *Mādhyamika* school of Buddhism on their way

---

[11] तस्मान्न जायते चित्तं चित्तदृश्यं न जायते ।
तस्य पश्यन्ति ये जातिं खे वै पश्यन्ति ते पदम् ॥
(*Ibid* IV-28)

[12] ब्रह्मणो हि विद्यैकरूपस्य कथमविद्यारूपता ।
न चान्यः कश्चिदस्ति जीवादिर्यस्याविद्या भवेत् ।
अनिर्वाच्येयमविद्येति चेत् कस्यानिर्वाच्येति न विद्मः ।
स्वरूपेण च भाति न च निर्वाच्येति किमेतत् ॥
(*I.P.V.* II-4-28)

of thinking and expressing, or they might have adopted that type of outlook just to convince those of their disciples whose intellects might have been under the influence of Buddhistic ways of thinking. The still higher truth revealed in the fourth psychic state has been poetically hinted at by **Śankaracharya** in his *Śaundaryalaharī* and by Gauḍapāda in his *Subhagodaya*. Clearer expressions of that higher truth are available in *Prapañcasāra-tantra* of **Śankara** and in the commentary upon it by **Padmapāda,** one of the prominent direct disciples of the author. The Vedanta as expressed by Śankara in his commentaries on the *Prasthānatrayi* is essentially the *Vivartavāda*, the theory of visionary appearance of the phenomenon. The higher truth expressed in the above said Tantra scores high in the realm of *Svātantrya*, the principle of self dependence which is the main outlook of the Saivas of Kashmir and which can be termed as the principle of absolute theism.

Vivartavāda has become very popular among the monks and scholars of the school of Sankara. *Svātantrya sidhānta* has been known to very few of his followers and the foremost among them is **Bhaskara Raya.** Many among the latter group of his followers were householders.

The metaphysics of the Saivism of Kashmir is the expression of the truth as revealed in the highest step of the fourth psychic state of *Turyā*. According to it the self exists. It is always self radiant and self conscious[13]. Its radiance, being always self conscious, is possessed of the action of feeling itself. Its consciousness is always radiant and therefore is evident by itself. Both these are in fact two aspects of one

---

[13] कर्तरि ज्ञातरि स्वात्मन्यादिसिद्धे महेश्वरे ।
अजडात्मा निषेधं वा सिद्धिं वा विदधीत कः ॥
(*I.P.* I-1-2)

and the same truth. The truth is *Paramaśiva* the absolute self. Radiance is His *Śivahood* and consciousness is His *Śaktihood*. *Śivahood* manifests itself distinctly in the absolute transcendentality of the self and *Śaktihood* in its unlimited universality. The real self transcends body, mind, life force and void and shines as absolutely pure and conscious radiance. Moreover, whatever appears in the universe is the self and the self alone. The self in its transcendentality is the absolute subject, that is, the subject beyond all relative conceptions of any objects. It is the subject of its mere being. It does not require any relation with any object for that purpose. The great grammarian **Panini** also defines subject as being absolutely independent (स्वतन्त्रः कर्ता). It does not essentially depend on anything other than itself. It knows itself and itself alone and is always doing the action of knowing itself in its transcendental aspect.

In its universal aspect, the self is the whole phenomenon. Whatever is perceived or inferred or remembered or imagined or fancied or attributed or supposed, is the self and the self alone. It is in fact the same absolute subject that appears in the form of objective universe. The transcendental aspect of the truth is its Śivahood and the universal one is its Śaktihood.[14] Both are mutually inseparable[15]. Śivahood remains concealed in the manifestation of Śaktihood and Śaktihood becomes obscured in the manifestation of Śivahood. Śiva and Śakti, as said already, are merely two aspects of the

---

[14] शक्तिश्च शक्तिमांश्चैव पदार्थद्वयमुच्यते ।
शक्तयोऽस्य जगत् सर्वं शक्तिमाँश्च महेश्वरः ॥ (*S.M.S.*)

[15] न शिवः शक्तिरहितो न शक्तिर्व्यतिरेकिणी ।
शिवः शक्तस्तथा भावानिच्छया कर्तुमीदृशान् ।
शक्तिशक्तिमतोर्भेदः शैवे जातु न वर्ण्यते ॥ (*S.D.* III-2, 3)

absolute truth known as *Paramśiva* and it consists of the unlimited, complete, ever full, self evident and absolute subjective consciousness which is known as the pure *Samvit.*[16] The self-evident consciousness is in fact tranquil, but within its tranquillity, there exists a sort of subtle stir called *Spanda* or vibration. That stir is neither any physical movement, nor is it any mental vibration of pleasure, pain, etc.; nor any activity of life force. It is the stir of pure consciousness which differentiates an animate substance from an inanimate one.[17] One can have its experience for a moment in any high fit of some emotion.[18] It can momentarily be experienced in a cinema or at a theatre or even at the sight of some near

---

[16] दिक्कालकलनोन्मुक्ता देशोद्देशाविशेषिणी ।
व्यपदेष्टुमशक्यासावकथ्या परमार्थतः ॥
अन्तः स्वानुभवानन्दा विकल्पोन्मुक्तगोचरा ।
यावस्था भरिताकारा भैरवी भैरवात्मनः ॥
तद्वपुस्तत्त्वतो ज्ञेयं विमलं विश्वपूरणम् (*V.Bh.* 14 to 16)

[17] (क) हृदये स्वविमर्शोऽसौ द्राविताशेषविश्वकः ।
भावग्रहादिपर्यन्तभावी सामान्यसंज्ञकः ॥
स्पन्दः स कथ्यते शास्त्रे स्वात्मन्युच्छलनात्मकः ॥
(*T.A.* IV-183, 184)

(ख) इयं सा प्राणनाशक्तिरान्तरोद्योगदोहदा ।
स्पन्दः स्फुरत्ता विश्रान्तिर्जीवो हृत् प्रतिभा मतिः ॥
(*Ibid* V-13)

[18] अतिक्रुद्धः प्रहृष्टो वा किं करोमीति वामृशन् ।
धावन् वा यत्पदं गच्छेत्तत्र स्पन्दः प्रतिष्ठितः ॥ (*S.K.* 22)

or dear person seen unexpectedly after a long time.[19] Poems of great poets like Kalidasa can also make one enjoy that stir of consciousness. Its clearer glimpses can be had through the practice of *Śaiva Yoga*. The existence of that stir of consciousness has been discovered by the modern psychologists also.

It is by virtue of that stir, that the two aspects of transcendentality and universality of the Lord *Paramśiva* are manifested. The inward movement of that stir proceeds towards transcendentality and the outward one towards universality. In between the complete manifestations of these two aspects there are numerous stages and substages which are wonderfully manifested by the different movements of that stir. The stir of consciousness becomes, by its basic nature, grosser and grosser in its outward movements and becomes subtler and subtler in its inward movements. Its subtlest manifestation shines in *Paramaśiva* where the whole phenomenon exists in the form of absolutely pure and ever radiant consciousness, just as all subtle and gross matter exists in the cosmic energy in the form of energy alone. There is not even the faintest trace of the form of matter in energy. In the same way there is not even the slightest manifestation of objectivity in *Paramaśiva*;[20]

---

19 सा च दृश्या हृदुद्देशो कार्यस्मरणकालतः ।
प्रहर्षावेदसमये दूरसन्दर्शनक्षणे ॥
अनालोचनतो दृष्टे विसर्गप्रसरास्पदे ।
विसर्गोक्तिप्रसङ्गे च वाचने धावने तथा ॥
एतेष्वेव प्रसङ्गेषु सर्वशक्तिविलोलता ॥ (*S.D.* I-9 to 11)

20 सर्वसंविन्नदीभेदाभिन्नविश्रान्तिभूमये ।
नमः प्रमातृवपुषे शिवचैतन्यसिन्धवे ॥
(भावोपहारे उत्पलदेवस्योक्तिर्महानयप्रकाशे *M.N.Pr.* p. 12)

and yet, the whole phenomenon exists in Him just as all matter exists in energy.[21] It emerges out of Him just as matter emerges out of energy. Energy transforms itself into matter but *Paramaśiva* does not undergo any transformation. He creates this universe out of Him through His independent will and by means of His imagination just like a poet who creates his poetic world[22] or a yogin who creates things out of his powerful will, without using any matter for the purpose. This is the difference between the energy of the scientists and the Lord Paramaśiva of the Saiva philosophers. Paramaśiva is not void. He is the unlimited and all-absorbing one complete whole 'I' (अपरिमित परिपूर्ण अहम्). That 'I' is not the egotic one which has body or mind or life force or the nihilistic void as its 'focus'. It is that 'I' which is the absolute and self-dependent subject. That very 'I', by virtue of its natural stir of *spanda*, appears by stages in the form of the phenomenal universe consisting of multitudes of limited subjects and limited objects. More over, in the form of some limited subject it becomes extremely curious about its real nature and realizes by stages its absolute subjective aspect.[23]

Those stages are the stages of pure unity, diverse unity and complete diversity. There is unity up to the manifestation

---

[21] स्वामिनश्चात्मसंस्थस्य भावजातस्य भासनम् ।
अस्त्येव न विना तस्मादिच्छामर्शः प्रवर्तते ॥
(*I.P.* I-5-10)

[22] चिदात्मैव हि देवोऽन्तःस्थितमिच्छावशाद् बहिः ।
योगीव निरुपादानमर्थजातं प्रकाशयेत् ॥ (*Ibid* I-5-7)

[23] नमस्ते भवसम्भ्रान्तभ्रान्तिमुद्भाव्य भिन्दते ।
ज्ञानानन्दं च निर्द्वन्द्वं देव वृत्वा विवृण्वते ॥ (*S.C.* 71)

of Śivahood and Śaktihood. This is the *Śakti* stage. The stage of unity-cum-diversity is named as the stage of *Vidyā*. Subject and object appear separately at this stage, but a sort of unity also appears in them; just as a body and its limbs appear diversely as well as unitarily. *Vidyā* is a slightly gross manifestation of the stir of pure consciousness. Its still grosser manifestation is *Māyā* in which subject appears perfectly different from object, one subject appears different from another subject and one object like that from another object. The Lord descends, as it were, from the stage of *Śakti* to those of *Vidyā* and *Māyā*, and then ascends, as it were, from the stage of *Māyā* to those of *Vidyā* and *Śakti*. The Vedanta of Sankara is the expression of the truth as manifested at a lower step of the stage of *Vidyā*, while the Saivism of Kashmir is the depiction of it as revealed at the stage of *Śakti*.

The play of ascending and descending through those three main stages and countless sub-stages is always going on in countless forms within Paramaśiva[24]. The whole universe consists of wonderfully different activities of the Lord manifested in His divine play. The universe is a strange and divine drama of the Lord and in this drama He Himself becomes the characters, the actors, the stage and the audience and everything else.[25] The Lord is the divine poet and the universe is his wonderful poetry.[26] He is the divine painter who has painted these strange paintings of the universe on

---

[24] सदा सृष्टिविनोदाय सदा स्थितिसुखासिने ।
सदा त्रिभुवनाहारतृप्ताय भवते नमः ॥ (*S.St.* xx-9)

[25] सभ्यो नटो विभावादिभावा रङ्गः स्वयं भवन् ।
स्वचरित्रानुकारेण स्वमेव भजते रसम् ॥ (*V.S.* 13)

[26] कविं पुराणमनुशासितारम् ॥ (*Bh.G.*)

Himself as the wall, with himself as the radiant paints of different hues and for the sake of His own self bliss.[27]

This imaginative and this playful character is the innate basic nature of Paramaśiva, the absolute reality. This is His absolute Godhead. Had not this nature existed in Him, He alone would have existed, or even He would not have existed at all, for who could have questioned or established His existence.[28] But He always exists and exists as Paramaśiva, the embodiment of all divine power, ever tranquil, ever blissful, ever radiant, ever conscious, ever charged with the stir of consciousness and ever enjoying His divine selfplay of descending and ascending through the above-mentioned stages and sub-stages in countless forms and countless manners. While doing all that, He never undergoes even the slightest change in His absolute nature. This is the greatness of His supreme self dependence and absolute completeness (**परिपूर्णता**). This play of the Lord has always been going on and will go on, because this is His nature.

---

27 (*a*) विश्ववैचित्र्यचित्रस्य समभित्तितलोपमे ।
विरुद्धाभावसंस्पर्शे परमार्थसतीश्वरे ॥
(*I.P.* II-3-15)

(*b*) येनोत्कीर्णं विश्वचित्रं स्वभित्तौ
नानावर्णैश्चित्रितं येन भक्त्या ।
अन्ते स्वस्मिन् नृत्यते येन हृत्वा ।
सोऽहं साह्विकौलकारामशम्भुः ॥ (*S.J.D.* 1)

28 अस्थास्यदेकरूपेण वपुषा चेन्महेश्वरः ।
महेश्वरत्वं संवित्त्वं तदत्यक्ष्यद् घटादिवत ॥
(*T.A.* III-100, 101)

The divine activities of creation etc. do not basically depend on any past actions of souls as believed by some Vedantins and *Vaiṣṇavas*. *Paramaśiva* has no particular abode or particular body like those of *Nārāyaṇā* of the *Vaiṣṇavas*. The principle of self dependence of *Śaivas* is absolutely philosophical in outlook and not a bit mythological as that of *Vaiṣṇavas*. The *Vaiṣṇavas* ultimately rest down in the dreamland of *Vaikuṇṭha* after having scored very high in the skies of the fourth state (*Turyā*). The *Śaivism* of Kashmir, which is an absolutely monistic philosophy, should not be erroneously identified with *Viśiṣṭādvaita* of **Ramanuja.** The Vedanta of Sankara being a theory of *Vivarta*, is fundamentally different from Śaivism which is the principle of *Svātantrya*. The universe according to the principle of *Svātantrya* is not false.[29] The Lord is true and such is His play that manifests itself in the form of the universe. In order to explain fully the nature of the Lord, the scriptures accept the absolute subjective aspect of the truth, which is manifested in its Paramaśivahood, as absolutely true (परमार्थ सत्य); and this phenomenal aspect of it is said to be dialectically true (व्यावहारिक सत्य). Truth is truth. Existence is existence The absolute truth is one type of existence and the dialectical one is nothing but another sort of existence.[30] So the phenomenon is not a mirage and the universe consisting of highly

---

[29] क्रियासम्बन्धसामान्यद्रव्यदिक्कालबुद्धयः ।
सत्याः स्थैर्योपयोगाभ्यामेकानेकाश्रयाः स्मृताः ॥

(*I.P.* II-2-1)

[30] एवं च संवृतिविकल्पबुद्धिस्तद्वशादुच्यतां
संवृतिसत्यत्वम् , सत्यत्वस्यैव तु प्रकारस्तत् ।

(*I.P.V.* II-2-4)

wonderful and immensely diverse types of subjects and objects is not a mere dream or jugglery. It is not the son of an eunuch as taught in the theory of vivarta of the Vedanta of Śankara.[31] There is much more difference between these two philosophies in the fields of their practice, cosmology, ethics and aesthetics. But all those points cannot be dealt with in one paper and so let me stop here for the present.

---

[31] इति द्विचन्द्रवद्भासत्यता । (*Ibid*)

CHAPTER XVII

THE PHILOSOPHY THAT WE NEED

No nation can achieve its desired national aims without the help of a suitable philosophy. A deep rooted philosophy can urge and inspire a nation towards its national aims. The aim of our Indian nation at present is to establish such a welfare state in the country in which every individual Indian would be able to get suitable chances for the desired progress in physical, mental and spiritual aspects of life and also in economic, political, educational and other such fields. This is our picture of *Rāmarājya.* We have been suffering from several types of miseries for the last several centuries and now we require relief from all of them. That can be possible only if and when we may become able to thoroughly educate the whole nation to proceed towards the goal of real *Rāmarājya.* Such an education can be successfully imparted only by a good, efficient, honest and well disciplined administration. That type of administration can be established in a democratic set up by a charactered, selfless, patriotic and honest society by the means of a favourable and suitable political system. All this requires a strong urge in the minds of the masses towards the achievement of these aims. That urge could be created in them by a deep rooted and suitable philosophy.

India has been an ancient home of different schools of philosophy of very high merit; but even then it has, many a time, been over-run by other nations and has been forced to remain in slavery for several centuries. That slavery has been the main cause of our past and present miseries. It must therefore be admitted that there must have been something wrong either in the basic principles of our philosophy or in

the methods of their application which might have kept our mental eyes shut towards the seeds of our miseries and those seeds, having been neglected for a long time, got opportunities to sprout, to grow and to yield their undesired fruits.

The period of the Imperial Guptas is considered to have been the best period of Indian history, the golden age of Indian nation. But a peep into the classical literature of that period would show that dishonesty, selfishness, high handedness etc. were present in the administration of the governments of highly efficient, powerful and noble emperors of that age. This proves that we did not mind those defects and consequently did not try to set up a clean, good, honest and disciplined administrative system in the country. Perhaps there was no urge among the educated elements of our society towards creating a real welfare state in the country even in that golden age. That proves beyond doubt that something must have been wrong in our philosophic approach towards life. It appears that our philosophers devoted their head and heart only to those problems of life which would occur after death and ignored the problems occurring in the present life. Had it not been so, the highly influential teachers and organizers like Sankaracharya would have devoted some of their efforts towards establishing a sound political system in the country, and that would have saved the nation from the long spell of slavery and foreign invasions. They could have created an urge among people and their rulers to evolve a suitable political and administrative system. Foreign invasions by Huns had started long before the appearance of Sankaracharya. Had his philosophic vision been completely right, he would have taken a lesson from the past history and would have tried to unite the existent Indian states into a powerful and effective confederation and that would have saved India from perpetual misery, on the one hand, and would have made the teaching and propagating of

the Vedanta more successful, on the other hand. But their philosophic outlook did not permit them to see as to what had happened in the past, what was hapenning in the present and what would happen in the near future. They never thought about the evils in the social, political and administrative set up of the society.

Lord Krishna has been accepted by all Hindu thinkers as one of the greatest philosophers and teachers of Hinduism. All Hindu philosophers had great reverence for the Bhagavadgītā and most of them tried to bring their teachings in line with the precepts of the Gītā. But very few of our thinkers, teachers and writers took any lesson from the practical life-history of Lord Krishna; nor did they think over the teachings of the Gītā in the context of many other episodes of the Epic related to the Lord. He, though a *jīvanmukta* and a saint having the highest type of self-realization, kept himself ever busy in setting right the political conditions in the sub-continent. Very few of our later heroes and leaders acted upon the exact teachings of Lord Krishna. The great Chāṇakya was one of such exceptions. Next to him came Swami Rāmadāsa and his worthy disciple Śivājī. They were followed by Guru Gobind Singh and Banda Bairagi. In the present age we had one great leader of that type in the form of Bala Gangadhar Tilak. A completely efficient leader should take all aspects of life into consideration. Religion, philosophy, politics, sociology, economics etc. are all parts and parcels of one's life. They should not be considered separately from one another, but should be thought-over jointly. Besides, a teacher in any aspect of life should see as to what is practicable and what is not practicable in a certain socio-political set up. Then he should think of the past and the future along with the present. That type of outlook of a teacher can make his teachings successful and such teachings can yield good results to an individul and also to a nation.

He should not ignore the worldly aims of an individual and his state for the sake of the spiritual aims of the individual. One can pursue the spiritual aims of life only after having solved his worldly problems. This has been the ancient principle of Hindu philosophy as taught by Manu:

अनधीत्य द्विजो वेदाननुत्पाद्यापि वा सुतान् ।
अनिष्ट्वा विविधैर्यज्ञैर्मोक्षमिच्छन् व्रजत्यधः ॥
(मनुस्मृति—६—३७)

The upaniṣads also say like that:

ब्रह्मचर्यं परिसमाप्य गृही भवेद् गृही भूत्वा वनी भवेद्
वनीभूत्वा प्रव्रजेत् । (जा.उप. ४)

The other precept of the upanisads which follows this precept is meant for exceptional cases only and that exceptional precept runs like this:

इतरथा ब्रह्मचर्यादेव प्रव्रजेद् गृहाद्वा वनाद्वा ।
(जा.उप. ४)

The Īśāvāsya upaniṣad makes the problem sufficiently clear by saying—'Those who pursue *Avidyā*, the knowledge dealing with the relative aims of life, enter into a blind darkness; but those who pursue only *Vidyā*, the knowledge dealing with the spiritual aims of life, enter into still blinder darkness:

अन्धं तमः प्रविशन्ति ये अविद्यामुपासते ।
ततो भूय इव ते तमो य उ विद्यायाँ रताः ॥
(ई.उ. ९)

The pursuit of both *Vidyā* and *Avidyā* has been prescribed by that upaniṣad, "anyadāhur vidyayā anyadāhuravidyayā, iti śuśruma dhīrāṇāṃ ye nastad vicacakṣire vidyāṃ cāvidyāṃ ca yastad vedobhayaṃ sa ha, avidyayā mṛtyuṃ tīrtvā vidyayāmṛtamaśnute." (I.U. 10, 11):

विद्यां चाविद्यां च यस्तद्वेदोभयं स ह ।
अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते ॥
(तदेव—११)

That ancient Hindu philosophy which took a comprehensive view of human life and which was practicable in that ancient social set up, served us well for millenniums of years and India continued to be a prosperous country flourishing in religion and philosophy.

Later appeared Mahāvīra and Buddha on the horizon of India and they gave a turn to the philosophic thinking of the nation. They turned it from faith to reasoning, on the one hand, and from practice to theory, on the other hand. They prescribed paths which, though logically sound and theoretically correct, were neither practicable nor psychologically suitable for the common man. Great emperors like Aśoka and Kaniṣka patronized the teachings of the followers of Buddha and propagated them among the masses, though these must originally have been meant for monks only. Those religio-philosophic movements turned the whole thinking of the Indian nation from a practical path of all round progress towards an idealistic path of mere theories regarding spiritual progress.

The Buddhist period was later followed by the period of the revival of the Brahmanic Hinduism. Hindu thinkers of that period tried to outwit the Buddhist logicians, but, while doing so, they copied their methods and techniques and

evolved different schools of philosophy based on Brahmanic idealism which also consisted of impracticable theories. Neither the Buddhist logicians nor the Hindu revivalists paid any heed to the practical teachings of Lord Krishna contained in his precepts like:

(क) न बुद्धिभेदं जनयेदज्ञा नां कर्मसङ्गिनाम् ।
जोषयेत् सर्वकर्माणि विद्वान् युक्तः समाचरन् ॥
(भगवद्गीता-३-२६)

(ख) मनुष्याणां सहस्रेषु, कश्चिद् यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥
(तदेव ७-३)

Therefore the higher ideals of spiritualism, meant for a very few aspirants of high merit, were propagated among those common people who could not even dream to bring them into practice. Towards the close of that period of the revival of Brahmanic Hinduism appeared the great Hindu teacher Sankaracharya who gave a finishing touch to that process of revival. The impracticable teachings of such theorists made our nation a nation of theoretical thinkers, far removed from practice, and we began to philosophize everything, even the subjects like poetry, drama and grammar. That philosophic thinking gave us some mental satisfaction which helped us in forgetting the worldly miseries and remaining content even in misery. It has had one advantage to us and that advantage is this that we did not perish like the Iranians in the next period of our history. But it made our nation utterly inactive, sluggish and devoid of ambition for national progress. Some other nations in the world are walking on the Moon, but we are still in want of food.

At this time the masses in our nation, or, for that matter, in any nation, are generally fit for some easy religio-philosophic ritual rather than for the knowledge of any abstruse principles of any subtle philosophy. Therefore we are in the need of a philosophy which lays sufficient emphasis on the side of its practical aspect. But at the same time it is to be remembered that the present age is an age of intellectual advancement and our educated young men, who are liable to come under the influence of the logical reasonings of Marxism, would not be impressed by a philosophy which may be poor in logical reasoning and which may not consequently be able to satisfy and convince the curious intellect of educated young men and young women. Therefore the philosophy which is needed by us at present should also be highly logical in its method and technique but should not at the same time be psychologically unsound.

Out of the six Vedic philosophies, the *Mīmāṃsā* philosophy has already become impracticable since long. The *Nyāya-Vaiśeṣika* teaches only to discuss empty topics by means of dry logic. The *Sāṃkhya*, as we have it today, is not so popular because of its atheistic views. The Yoga philosophy is indeed a practical one, on the one hand, and is, on the other hand, esteemed to be a great philosophy. But it prescribes practices like *Yama*, *Niyama*, *Pratyāhāra* etc., which are not practicable by the modern man in the circumstances of the present age. The other demerit with these Vedic schools of philosophy is this that their logical inaccuracy has been well proved and thoroughly propagated by the teachers of the Advaita Vedanta and consequently, people have lost faith in the first four of them. They do not consider the fifth one as practicable by the common man. The Vaiṣṇavite schools of philosophy are predominently ritualistic in character and would, on that account, be liked by the common man. But their method is less philosophic

and more mythological and so is their outlook. Therefore those schools of thought do not attract intellectuals. The different schools of Buddhism and Jainism are highly idealistic and far less realistic in outlook. Those schools do not appeal the vast majority of our nation because of their being atheistic in faith.

The *Advaita Vedānta* is basically meant for monks of high merit. It is not at all fit for the common man who is not at all eligible for it. Its propagation among the masses has done us sufficient harm in the past. It teaches emphatically that the phenomenon does not exist in reality, but appears to us on account of our ignorance. This doctrine has made our nation disinterested towards our national and social problems. Why should we bother about a national problem when it is false? This doctrine of falseness did not however appeal us in the matters that concerned our person because of our personal interest in those matters, and the constant thinking in that line made the majority of us selfish and self-centred. But now we cannot at all afford to shut our eyes towards the problems created by the phenomena round us, nor can we afford to pass our precious time in dry logical discussions on any impracticable doctrines of Vedāntic monism based on *Māyāvāda*. The Vedānta as taught by Sankaracharya is meant only for the iniciated male persons of the three upper castes. Śūdras, women, children and persons without the sacred thread are not eligible for the study and the practice of the Vedānta. It cannot therefore serve as the philosophy of our nation in the present age.

Fortunately we have inherited one school of Āgamic philosophy which is, on the one hand, easily practicable, and, on the other hand, is highly convincing. That school is the school of Kashmir Śaivism. It prescribes several paths for different types of aspirants and a person can choose a path of his choice. The Śaiva Āgamas stress on the necessity of

mutually diverse paths of approach to the divine in the following words of Lord Śiva:

चित्तभेदान्मनुष्याणां शास्त्रभेदो वरानने ।
व्याधिभेदाद् यथा भेदो भेषजानां महौजसाम् ॥
यथैकं भेषजं ज्ञात्वा न सर्वत्र भिषज्यति ।
तथैकं हेतुमालम्ब्य न सर्वत्र गुरुर्भवेत् ॥

(तंन्त्रालोक खण्ड–२, पृ. ५५)

The practical path of Kashmir Śaivism is not a barbaric one like those of the *Kāpālika* and *Kālamukha* paths of *Pāśupata* Śaivism. It is not as much ritualistic as that of the *Śaiva Siddhānta*, nor is it anti Vedic like that of the *Vīra Śaiva* path. The Vedantic doctrines create confusion among less educated ignorant people, but the path of Kashmir Saivism does not at all disturb the traditional ritual performances. This Śastra says in clear terms:

गर्भाधानादथारभ्य यावदुद्वाहमेव तु ।
तावत्तु वैदिकं कर्म पश्चाच्छैवे ह्यनन्यभाक् ॥ (तदेव पृ–२३)

The Śaivas of Kashmir, unlike the Vedantins and the Vīra Śaivas, have never denounced the ritualistic religion of the Vedas. Abhinavagupta in his commentary on the Bhagavadgītā criticises those authors who have denounced the Vedic religion:

वेदास्त्रैगुण्येन करणेन विशेषेण सिन्वन्ति बध्नन्ति, न तु बन्धकाः । . . . । अतस्त्रैगुण्यं कामरूपं त्याज्यम् । यदि तु वेददूषणपरमेतदभविष्यत्, प्रकृतं युद्धकरणं व्यघटिष्यत । वेदादन्यस्य स्वधर्मनिश्चायकत्वाभावात् । येषां तु फलाभिलाषो विगलितस्तेषां न वेदाः बन्धकाः । (गीतार्थसंग्रहः पृ-२३)

Kashmir Śaivism does not prescribe any impracticable discipline such as that of *Yamas* and *Niyamas;* nor does it advise any practice in painful austere penance. It does not teach to take up the courses of Sannyāsins or Bairāgins or those of Bhikṣus or Arhats. A practitioner of Kashmir Śaivism has not to give up any of his means of comfort, nor has he to leave his home and hearth. He has not to take shelter either in a *maṭha* or in a forest, or in a cave or in any cremation ground. He is allowed to live in ease in his home in the company of his near and dear. He can enjoy the tastes of worldly sensual objects of enjoyment. He has neither to fast nor to keep awake for the whole night. He has not to observe any special discipline regarding his food. He can live his routine life and practise some practice of the Śaivayoga side by side. When that practice ripens, he experiences the supreme taste of his self-bliss. All the enjoyments of worldly objects become tasteless when compared to that experience of that self-bliss. That results in a spontaneous indifference towards all the sensual enjoyments. Therefore a Śaiva yogin has neither to suppress his mind nor has he to control his senses. His emotions and instincts get sublimated with the help of the Śaiva yoga. There is every danger of adverse reactions if the mind and senses are repressed. This doctrine of practical Śaivism agrees with the views of prominent psychologists of today and has been expressed by Abhinavagupta in his *Mālinī-vijaya-vārtika* in the following lines:

(क) स्वं पन्थानं ह्यस्येव मनसो ये निरुन्धते ।
तेषां तत्खण्डनायोगाद् धावत्युत्पथकोटिभिः ॥
किं स्विदेतदिति प्रायो दुःखेऽप्युत्कण्ठते मनः ।
सुखादपि विरज्येत ज्ञानादेव मिदं त्विति ॥
तथाहि गुरुरादिक्षद् बहुधा स्वकशासने ।

अनादरविरक्त्यैव गलन्तीन्द्रियवृत्तयः ॥
यावत्तु विनियम्यन्ते तावत्तावद्विकुर्वते ।
(मा.वि.वा. २–१०९ तः ११२)

(ख) किमेतदिति धावन्ति दुःखेऽपीन्द्रियवृत्तयः ।
एतदेवमिति प्रायो विरज्यन्ते सुखादपि ॥
(तदेव १-२३५)

Two mutually different paths are being followed by Śaivas in the South and those are the *Samaya* path and the *Kaula* path. The former prescribes restrictions and discipline in the matters of food etc., while the latter prescribes the use of intoxicants etc. The Śaivism of Kashmir, though a Tantric system, does not essentially prescribe the use of intoxicants, because the realization of one's absolute Godhead can be attained by the means of Śaiva yoga even without the help of intoxicants etc. But, according to the Śaiva view of pantheism, every thing that appears is God; it is as much God as God Himself. One has to feel this truth while doing all sorts of worldly activities. Therefore, when everything is God, what can be prohibited and how can anything be prohibited? Kashmir Śaivism agrees with the *Kaula* view that the limitless divine self-bliss can be experienced through sensual enjoyments which cannot stand in its way for a powerful (Vīra) yogin. Abhinavagupta maintains that an aspirant can have access to the limitless divine bliss called *Jagadānanda* through an experience of sensual enjoyment:

(क) निमज्जमानमप्येतन्मनो वैषयिके रसे ।
नान्तरार्द्रत्वमभ्येति निश्छिद्रं तुम्बकं यथा ।
(तदेव २–१०८, १०९)

(ख) स एव भगवानन्तर्नित्यं प्रस्फुरदात्मकः ॥
अन्तःस्थसर्वभावौघपूर्णमध्यमशक्तिकः ।
स्वेच्छा क्षोभस्वभावोधज्जागदानन्दसुन्दरः ॥
शिवशक्त्योः स संघट्टः स्नेह इत्यभिधीयते ।
अत्रैव पूर्णवैसर्गपदे लब्धुं प्रवेशनम् ॥
लेह्नामन्थनेत्यादिसम्प्रदायमुपासते ।
(तदेव १-८७३ to ८७६)

But this path is not meant for an ordinary aspirant. Only a person who has attained a spontaneous control of his mind and senses is eligible for this practice.

The outlook of Kashmir Saivism is in this way very broad and can satisfy people with mutually divere psychophysical aptitudes. Its practical paths are not difficult to practise. One may or may not attain perfection in his present life. It does not matter. He is sure to attain perfection in some life in the near future.

Any person belonging to any caste, creed, sex, profession etc., can be initiated into the theory and the practice of Kashmir Śaivism, provided he has a desire to attain complete liberation and possesses devotion for Śiva, the absolute God:

न मे प्रियश्चतुर्वेदो मद्भक्तः श्वप चोऽपि सन् ।
तस्मै देयं ततो ग्राह्यं स च पूज्यो यथा ह्यहम् ॥
(तन्त्रालोक-खण्ड-३ पृ. २३४)

Kashmir Saivism, like all other Āgamic philosophies, recognizes both '*bhoga*', sensual enjoyments and '*mokṣa*', final liberation as the aims of life. Therefore it can inspire us for both the worldly and the spiritual aims of life. The main principle of this philosophy is the principle of independence

(*Svātantrya-Siddhānta*). One has to attain complete and absolute independence as the final aim of life. The relative independence also is an aim of life because it helps in attaining the absolute independence. This principle of Kashmir Śaivism can inspire every individual in a nation to try to make his nation and his self completely free from all types of dependence because dependence is the source of all misery. This philosophy which takes the phenomenon as a reality, which never teaches to shut eyes towards worldly problems and which teaches to pursue worldy aims of life (*bhoga*) and complete liberation (*mokṣa*) side by side, which is open to every one, which does not prescribe any austere discipline, which advises to sublimate one's emotions, which does not teach to suppress one's mind and instincts, which does not prescribe a painful life of an ascetic and which is practicable for each person in accordance with his psychophysical aptitude, could serve our nation in the achievements of its national aims, provided efforts could be taken up to present its teachings to the masses through a modern method and against the background of the present day conditions. That means a great task which can be accomplished by a team of research scholars under some project consisting of long term and short term schemes. This is what we need at present.

CHAPTER XVIII

ŚAIVA-REALISM

The Śaiva thinkers of Kashmir believe that the self has an absolute existence. Each and every living being is always conscious of his existence. His existence is always being felt by him. No living being requires the help of any element in feeling his existence.[1] He has not to depend even on his senses, mind and intellect for that purpose, because when all these aids of knowledge vanish in a state of dreamless sleep, the self feels itself as a witness to that state. Had it not existed there as a witness, how could it afterwards recollect the void experienced therein? Thus the self is always self-existent, self-evident and self-conscious. The *Turyā* or the fourth state of consciousness can faintly be experienced by all of us in the highest pitch of an emotion and other such psychological conditions[2]. That state can vividly be experienced by yogins in *Samādhi*. The experience of that *Turyā* state makes a yogin feel that he exists everywhere and in everything and that everything exists in him. Moreover, it helps him to realise that he is pure *prakāśa* or evidentness and that *prakāśa* is pure *vimarśa* or consciousness, and that he transcends the whole phenomenal universe.

---

[1] कर्तरि ज्ञातरि स्वात्मन्यादिसिद्धे महेश्वरे ।
अजडात्मा निषेधं वा सिद्धिं वा विदधीत कः ॥
(*I.P.* I-1-2)

[2] अतिक्रुद्धः प्रहृष्टो वा किं करोमीति वा मृशन् ।
धावन् वा यत् पदं गच्छेत् तत्र स्पन्दः प्रतिष्ठितः ।
(*S.K.* 22)

The Śaiva philosophers, relying on the experience of the *Turyā* state, affirm that consciousness is in itself a sort of stir. It is neither a physical stir, nor a mental one, but a spiritual stir. Every living being feels such a sort of urge in him[3] which appears in the form of a will to know and to do and every living being is always active in knowing and doing. Knowing itself is an action and doing does not exist without knowing. Neither of these can exist without willing and willing is a sort of outward movement-like activity of that subtle urge or stir of a living being'[4]. That stir appears like a vibration known as *spanda*. It is neither like a physical vibration of sound or light, nor like a mental vibration of desire, passion, disgust etc. It is a movement-like activity of consciousness which is simultaneously vibrating outwardly

---

[3] सा च दृश्या हृदुद्देशे कार्यस्मरणकालतः ।
प्रहर्षावेदसमये दूरसन्दर्शनक्षणे ।।
अनालोचनतो दृष्टे विसर्गप्रसरास्पदे ।
विसर्गोक्तिप्रसङ्गे च वाचने धावने तथा ।।
एतेष्वेव प्रसङ्गेषु सर्वशक्तिविलोलता ।

(*S.D.* I-9, 10)

[4] घटादिग्रहकालेऽपि घटं जानाति सा क्रिया ।
जानाति ज्ञानमत्रैव निरिच्छोर्वेदनक्षतिः ।।
औन्मुख्याभावतस्तस्य निवृत्तिर्निवृतिं विना ।
द्वेष्ये प्रवर्तते नैव न च वेत्ति विना चितम् ।।

(*S.D.* I-24, 25)

and inwardly by its nature.[5] The inward and the outward movements of *spanda* are the subjective consciousness and the objective consciousness respectively. It is by virtue of that double edged nature of *spanda* that the self is experienced in both its transcendental and universal aspects in the *Turyā* state. *Paramaśiva*, the real self, shines through its own lustre[6] in the state known as *Turyātīta* which transcends even the *Turyā*. There it shines as 'I' which transcends the conceptions of trancendentality and universality. It is 'I' and 'I' alone. It is that lustre which is known as *prakāśa* or evidentness and *vimarśa*[7] or consciousness and is called pure *samvit* in the *Śaiva Śāstra*. That 'I' is not the egoistic 'I'[8]. The egoistic 'I' takes either the gross physical body or the fine mental body or the subtle life-breath or the still subtler void

---

[5] हृदये स्वविमर्शोऽसौ द्रावितादोषविश्वकः ।
भावग्रहादिपर्यन्तभावी सामान्यसंज्ञकः ।
(भावग्रहोविश्वात्मतास्वीकारः) ·
स्पन्दः स कथ्यते शास्त्रे स्वात्मन्युच्छलनात्मकः ॥
(*T.A.* IV-182, 183)

[6] उपायजालं न शिवं प्रकाशयेद् घटेन किं भातिसहस्रदीधितिः ।
(*T.S.* p. 9)

[7] स्वभावमवभासस्य विमर्शं विदुरन्यथा ।
प्रकाशोऽर्थोपरक्तोऽपि स्फटिकादिजडोपमः ॥
(*I.P.* I-5-11)

[8] अहं प्रत्यवमर्शो यः प्रकाशात्मापि वाग्वपुः ।
नासौ विकल्पः - - - - - - - - - - - - - ॥
(*I.P.* 6-1)

of the dreamless sleep as its basis. But this 'I', consisting of *samvit* and *samvit* alone, is absolutely pure, and is the real self of every living being. Since its nature is a subtle stir of *spanda*, it makes its inward noumenal and outward phenomenal aspects shine by the means of the two movements of *spanda*. It is known as *Śiva* and as *Śakti* on account of its transcendental and universal aspects respectively. The whole phenomenon exists in *Paramaśiva* in the form of pure *samvit*, just as a plant exists in a seed in the form of the seed.[9] There is not even the faintest trace of a plant in a seed, but the plant exists there. How could a plant sprout out of a seed if it had not already existed there? In the same manner the transcendentality and the universality exist in a subtler form in *Paramaśiva* and, therefore, these two aspects of him appear at the stage of *Śiva* and *Śakti*.[10] *Śiva* and *Śakti* are one. These two names are given to pure *samvit* because of the conception of its two aspects. The stage of complete unity is the stage of *Śakti*. The phenomenal universe which exists at that stage in a subtler and seed-like form, becomes faintly evident at the stage of *Vidyā* which is the stage of unity-cum-diversity. It is like the sprouting condition of a seed. Both the seed and the sprout appear there, but both appear as one

---

[9] स्वाभिन्नश्चात्मसंस्थस्य भावजातस्य भासनम् ।
अस्त्येव न विना तस्माद् इच्छामर्शः प्रवर्तते ॥
(*I.P.* I-5-10)

[10] न शिवः शक्तिरहितो न शक्तिर्व्यतिरेकिणी ।
शिवः शक्तस्तथा भावानिच्छया कर्तुमीदृशान् ।
शक्तिशक्तिमतोर्भेदः शैवे जातु न गण्यते ॥
(*S.D.* III-2, 3)

nseparable whole. The stage of *Vidyā*, like that of *Śakti*, is always charged with the stir of *spanda* and by virtue of that stir it attains the form of clear imagination. *Vidyā* in itself is a sort of subjective imagination. The subject imagines itself as having the whole phenomenon as its body at the stage of *Vidyā*. The stage of clear imagination is known as the stage of *Māyā*, the stage of objective imagination. The phenomenon is imagined as something separate from the subject at the stage of *Māyā*. *Vidyā* is a sort of liquidizing of *Śakti* and *Māyā* is a sort of solidification of *Vidya*.[11] Will or *Icchā* or *Śakti* is the subtlest form of the Lord and in that form He starts to manifest His Godhead. The whole phenomenon is nothing but a sort of materialization of the will of the Lord.

It is clear therefore that the whole phenomenon exists. For worldly souls at the stage of *Māyā* it exists objectively. For those at the stage of *Vidyā* it exists as their own body. For those at the stage of '*Śakti*' it exists as their self and self alone. Thus it exists at all these three stages and therefore is something real. The absolute subjectiveness is its finest and purest form and the gross objectiveness is the impurest one. The intermediate stage of *Vidyā* is pure when compared to *Māyā*, but is impure when compared to *Śakti*. *Paramaśiva* descends from the stage of *Śakti* to those of *Vidyā* and *Māyā* and then he ascends from the stage of *Māyā* to the upper two stages. He is always ascending and descending in countless forms. That ascending and descending is not any physical activity, but a mere playful manifestation of his will. He imagines himself to be a limited soul of the *Māyā* stage and appears like that. Again he recognises the pure *saṃvit* as

---

[11] C.f. Mātṛkācakraviveka of Śri Svatantrānanda-natha.

his real nature and shines again as *Paramaśiva*.[12] All this is a manifestation and that manifestation is based on imaginative will of the Lord. Thus everything is the Lord and the Lord is everything. What is real and what can be said to be unreal? The self is indeed real as it always exists. Its reality is the absolute one. The phenomenon also is real[13] because it also exists in it. Its phenomenal existence is the imaginary one. Existence is existence[14], let it be *Pārmārthika Sattā* (absolute existence) or *Samvṛtisattā* (imaginary existence). In fact the whole phenomenon has twofold existence. It always exists in *Parāmaśiva* in the form of pure *samvit* and that is its subjective existence.[15] It exists in the form of phenomenal universe and that is its objective existence. Appearance of these two types of existence is the real Godhead of *Paramaśiva*. Had He not the capacity to make this twofold existence appear, then he alone would have existed or

---

[12] येनोत्कीर्णं विश्वचित्रं स्वभित्तौ नानावर्णैश्चित्रितं येन भक्त्या ।
अन्ते स्वस्मिन् नृत्यते येन हृत्वा सोऽहं साहिब्कौलकाराम-
शम्भुः ॥

(*S.J.* D)

[13] चिन्मयत्वेऽवभासानामन्तरेव स्थितिः सदा ।
मायया भासमानानां बाह्यत्वाद्बहिरप्यसौ ॥
(*I.P.* I-8-7)

[14] एवं च संवृतिः विकल्पबुद्धिः तद्वशाद् उच्यतां संवृतिसत्यत्वं
सत्यत्वस्यैव तु प्रकारः तत् ।
(*I.P.V.* II-2-4)

[15] चिन्मयत्वेवभासानामन्तरेव स्थितिः सदा ।
मायया भासमानानां बाह्यत्वाद्बहिरप्यसौ ॥
(*I.P.* I-8-7)

even He may not have existed at all. But He exists[16] and exists as the absolute God. His Godhead makes the reality appear in two aspects of subjectivity and objectivity. The absolute subjective aspect of the reality is the basic one, but its objective aspect also is real because it also exists within that absolute subjective aspect[17]. The change over between these two aspects of the reality is the essence of that reality. That change over is always going on gradually in countless forms and the countless variety of that gradual change over is the whole phenomenon. All this is the manifestation of the powers of the pure *samvit*. That *samvit* and the powers of that *samvit* are real and both are in fact one and therefore all this is real. Reality and non-reality are merely two terms coined by worldly souls in order to manage routine transactions of worldly life. Conceptions like the son of a eunuch, the horns of a hare and the milk of a tortoise are considered to be substantially non-existent, as these are mere conceptions. But this universe of numerous worlds and countless subjects and objects is not a mere conception. It enjoys the *samvṛtisatta* or imaginery existence which is one of the two kinds of existence. All imagination is real and existent for the time being. Had it not been so, how could a mere imagination of an enemy arouse wrath in the mind of a hero? The difference between such an imagination and the appearance of this phenomenon is only this that the imagination of a hero is the imagination of the self

16 अस्यास्यदेकरूपेण वपुषा चेन्महेश्वरः ।
महेश्वरत्वं संवित्त्वं तदत्यक्ष्यद् घटादिवत् ॥
(*T.A.* III-100, 1)

17 भावाभावावभासानां बाह्यतोपाधिरुच्यते ।
नात्मा सत्ता ततस्तेषामान्तराणां सतां सदा ॥
(*I.P.* I-8-5)

who has descended to the stage of *Māyā* and the appearance of the phenomenon is the imagination of the self while at the stage of *Śakti*. *Māyā* is nothing but a sort of solidification of *Śakti*. *Śakti* is real and therefore *Māyā* also is real and so is the phenomenon which appears in *Māyā*. Its reality is imaginary and not absolute. It is to be taken as real and existent. Then and then alone can any worldly transaction or any activity connected with the study of scriptures, practice of yoga and performance of devotion etc., pursued. This is in short the view of Śaiva philosophers of Kashmir.

This realism of the Śaivas is quite different from the *Satkāryavāda* of the Sāṃkhyas, which is based on the theory of modification of the *prakṛti*, the cosmic material energy. Cosmic energy, being lifeless, can never undergo by itself such a meaningful modification which brings into existence this complex universe, the evolution of which must have some definite aim. Thus[18] it presupposes the existence of some intelligent agent, who, keeping that aim in view, directs the material energy towards the evolution of this universe. The atomistic theory of realism of the *Nyāya Vaiśeṣikas* also is different from this doctrine of the realism of the Śaivas. The self, being always imaginative, creates a world of its own even at this stage of *Māyā* while it is dreaming[19]. It does not

---

[18] लोकयात्रानुसन्धानवर्ती प्रज्ञां विना न हि ।
तथा चिकीर्षां च बिना विचित्ररचनोद्भवः ।
स्थूलतामात्रमेव स्यान्न तु लोकोपयोगिनी ।
रचना नियमेन स्याद्विचित्रा जातिरूपिणी ॥
(*I.S.* 31-33)

[19] तदेवंव्यवहारेऽपि प्रभुर्देहादिमाविशन् ।
भान्तमेवान्तरर्थौघमिच्छया भासयेद्बहिः ॥ (*I.P.* I-6-7)

require any atoms for that purpose. A highly developed yogin can create a substance by mere materialization of his will, without using any material for the purpose.[20] Why then imagine the Lord as using atoms etc., for the purpose of the creation of the universe? The evidence of the experiences of *Turyā* and *Turyātīta* states also falsifies the theory of the atomistic realism of the *Nyāya Vaiśeṣikas*.

The realism of the *Hīnayāna* schools of Buddhism has been considerably criticised by the *Mahāyāna* schools of that faith. The Vedantic theory of non-existence of the phenomenon is not quite convincing and still less convincing are the similar theories of *Mahāyāna* schools of Buddhism.[21] The Śaiva doctrine, as presented above, is well established by experience in *Turyā* and *Turyātīta* states. The Vaiṣṇava philosophers also have preached the same view as that of the Śaivas; but they have not been able to establish it on sound arguments. Instead, they have tried to impose far-fetched interpretations of their own on the scriptures and have confused the principle of independent will of the Lord with the theory of modification of the Sāṃkhya system. Besides, their approach is more mythological than philosophic.

---

[20] चिदात्मैव हि देवोऽन्तःस्थितमिच्छावशाद् बहिः ।
योगीव निरुपादानमर्थजातं प्रकाशयेत् ॥

(*I.P.* I-5-7)

[21] एवमन्योन्यभिन्नानामपरस्परवेदिनाम् ।
ज्ञानानामनुसन्धानजन्मा नश्येज्जनस्थितिः ॥
न चेदन्तःकृतानन्तविश्वरूपो महेश्वरः ।
स्यादेकश्चिद्वपुर्ज्ञानस्मृत्यपोहनशक्तिमान ॥

(*I.P.* I-3-6, 7)

CHAPTER XIX

PRAGMATIC PANTHEISM

The Buddhist philosophers of the *Yogācāra* school believe that *vijñāna* alone has a real existence. They call the momentary consciousness as *vijñāna*. *Vijñāna* is pure and is of a unitary form by its nature. This is to say that it is pure consciousness free from all subjective and objectives appearances.[1] But it is beset with beginningless impressions and dispositions called *vāsanā*, on account of which it appears in the forms of subjective and objective appearances. The *Yogācāras* do not admit the real existence of any soul as a knower or any material entity as a known object[2] beyond knowing (*vijñāna*) which is momentary by its nature and which flows in constant successions like streams of momentary water. They further admit the relative existence of the above said *vāsanas* which, hang been residing in the streams of

---

[1] (*i*) न क्लिष्टा नापि चाक्लिष्टा शुद्धाशुद्धा न चैव सा ।
प्रभास्वरत्वाच्चित्तस्य क्लेशस्यागन्तुकत्वतः ।
(*M.V.S.* I-23)

(*ii*) प्रभास्वरमिदं चित्तं प्रकृत्यागन्तवो मलाः ।
तेषामपाये सर्वार्थं तज्जयोतिरविनश्वरम् ॥
(*T.A.V.*, Vol. I, p. 64)

[2] तत्त्वेनानात्मनि पृथग्जनेनात्मा विकल्पितः ।
सुखं दुःखमुपेक्षा च क्लेशो मोक्षस्तथैव च ।
(*M.Y.V.* 5)

momentary ideas (*vijñānas*), have been disturbing them and making them appear as subjects and objects in numerous forms[3]. *Vijñāna*, which is pure and effulgent by its basic nature, is made to appear as 'I', the *ālayavijñāna*, on the one hand, and as all the transactions of knowing called *pravṛtti-vijñāna*,[4] on the other hand. Anything that appears to be existent, appears so by virtue of its being apparent in the light of ever effulgent *vijñāna*. Nothing exists beyond *vijñāna* which alone appears in the forms of numerous subjects and objects because of the beginningless *vāsanās*[5]. All ego as well as all material phenomena are mere appearances of different ideas. Just as *Vāsanās* appear in the forms of material objects in dreams, so do these appear to every being in his waking experiences. Therefore the waking existence is as false and as unreal as the dreaming existence.[6] This principle of the *Yogācāras* is the Indian idealism. The nihilists also are

---

[3] अविभागोऽपि बुद्ध्यात्मा विपर्यासितदर्शनैः ।
ग्राह्यग्राहकसंबित्तिभेदवानिव लक्ष्यते ॥
(*S.D.S.* p. 13)

[4] तत् स्यादालयविज्ञानं यद्भवेदहमात्मकम् ।
तत् स्यात् प्रवृत्तिविज्ञानं यन्नीलादिकमुल्लिखेत् ।
(*Ibid.*, p. 15)

[5] नान्योऽनुभाव्यो बुद्ध्यास्ति तस्य नानुभवोऽपरः ।
ग्राह्यग्राहकवैधुर्यात् स्वयं सैव प्रकाशते ॥
(*Ibid.*, p. 15)

[6] विषयः स्वप्नबोधस्य प्रबुद्धेन न दृश्यते ।
मोहान्धकारबुद्धेन संसारो नैव दृश्यते ॥
(*M.Y.V.* 17)

idealistic in view and so are the Vedantins of the school of Śankara, because neither of these two schools admits any real existence of the phenomenon.

Indian realists are the *Sarvāstivādins* among Buddhists, who believe in the real existence of momentary matter and momentary material objects. Jainism admits the existence of two elements—*jīva* (soul), and *ajīva* (matter) and therefore they also are realists. The most of the *Vaiṣṇava* philosophers also admit the real existence of the material universe apart from that of *Nārāyaṇa*, the all powerful God. *Nyāya-Vaiśeṣikas*, *Sāṅkhya-yogas* and *Mīmāṁsakas* also are realists, because they accept the real existence of objective elements apart from that of the knowing souls and their activity of knowing.

The Śaivism of Kashmir is neither an extreme type of realism nor is it an absolute idealism. It maintains that the absolute God, consisting of a limitless and all containing pure consciousness is the only factual reality that exists.[7] The phenomenon also exists in God in the form of that pure consciousness[8]. Therefore it is neither a dream nor a jugglery. That pure consciousness is the real and the eternal form of the phenomenon, while its phenomenal form is a creation of God.

---

[7] आत्मैव सर्वभावेषु स्फुरन्निर्वृतचिद्विभुः ।

(*S.D.* I-2)

[8] (*i*) भावाभावावभासानां बाह्यतोपाधिरिष्यते ।
नात्मा सत्ता ततस्तेषामान्तराणां सतां सदा ॥

(*I.P.* I-8-5)

(*ii*) चिन्मयत्वेऽवभासानामन्तरेव स्थितिः सदा ।
मायया भासमानानां बाह्यत्वाद्बहिरप्यसौ ॥

(*Ibid.*, I-8-7)

Therefore it is not an absolute reality. But even then it is a reality, because it is the manifestation of the powers of God. Those powers of God are not different from Him and therefore, being God, are factually real. God alone appears as pure consciousness in His noumenal aspect and it is He who appears as the universe in His phenomenal aspect. The phenomenon is in fact God, just as all golden ornaments are in fact gold. It is as much God as God Himself.[9] Infact there is nowhere any difference[10]. Everything is God and God alone. The appearance of difference also is God. A highly realized soul sees everything as God'[11].

---

[9] सर्वे सर्वात्माभवेन सर्वज्ञा वा व्यवस्थिताः ।
सर्वे भावाः स्वमात्मानं जानन्तः सर्वतः स्थिताः ॥
(*S.D.* V-104)

[10] एतौ बन्धविमोक्षौ च परमेशस्वरूपतः ।
न भिद्येते न भेदो हि तत्त्वतः परमेश्वरे ॥
(*B.P.* 14)

[11] मदात्मना घटो वेत्ति वेद्म्यहं च घटात्मना ॥
सदाशिवात्मना वेद्मि स वा वेत्ति मदात्मना ।
शिवात्मना यज्ञदत्तो यज्ञदत्तात्मना शिवः ॥
सदाशिवात्मना वेत्ति घटः स च घटात्मना ।
सर्वे सर्वात्मका भावाः सर्वसर्वस्वरूपतः ॥
सर्वस्य सर्वमस्तीह नानाभावात्मरूपकैः ।
मद्रूपत्वं घटस्यास्ति ममास्ति घटरूपता ॥
नानाभावैः स्वमात्मानं जानन्नास्ते स्वयं शिवः ।
चिद्व्यक्तिरूपकं नानाभेदभिन्नमनन्तकम् ॥
(*S.D.* V-105 to 109)

Now the question arises as to why should God appear as a soul, a sinner, a sin, an inanimate, unpleasant, ugly and defiled object? The Śaivism of Kashmir maintains that God is playful by His nature. Had He not been playful, He alone would have existed and appeared and nothing beyond His noumenal aspect would ever have appeared. He also may not have shone or existed at all in such a case; because there would have been no one who would or could have questioned or established His self-evident eternal existence. But it is His nature to manifest His powers to create, to preserve, to absorb, the phenomenon and to conceal and to reveal His real nature[12]. He is God while playing in these five activities of Godhead and also while not playing in them. He is the absolute God in His transcendental aspect as well as in His universal aspect. An aspirant has to recognize and to realize His Godhead in both its aspects[13]. That twofold realization of one's basic nature is the complete revelation of the Truth in the pantheistic view of the Śaivas of Kashmir[14].

---

[12] सृष्टिसंहारकर्तारं विलयस्थितिकारकम् ।
अनुग्रहकरं देवं प्रणतार्तिविनाशिनम् ॥

(*S.T.* I-3)

[13] विश्वोत्तीर्णमात्मतत्त्वमिति तांत्रिकाः, विश्वमयमिति कुलाद्या-
म्नायनिविष्टाः, विश्वोत्तीर्णं विश्वमयं चेति त्रिकादिदर्शनविदः ।

(*Pr.Hr.* p. 18)

[14] (*i*) एवं सर्वपदार्थानां समैव शिवता स्थिता ।
परापरादिभेदोऽत्र श्रद्धधानैरुदाहृतः ॥

(*S.D.* I-48)

God shines as all containing, limitless and pure consciousness at the stage of complete transcendental unity. He appears in the form of multitudes of limited subjects and objects at the stage of *Māyā*, the stage of complete diversity. He appears as having the whole objective existence as His body at the stage of *Vidyā*, the stage of unity in diversity. This three fold manifestation of His nature at these three stages is due to His own playful will and is not at all different from Him in the pantheistic view of Śaiva philosophers. The manifestation of His absolute transcendental aspect is the only absolute and eternal reality, because it has no beginning and no end. But the other two types of manifestation have a rise from and a fall into that eternal aspect of the Lord. Therefore those two types of manifestation enjoy a relative existence. An aspirant has not to take those two types of existence as anything unreal and false, because he has to depend on them[15] and to realize them as the manifestations of his essential nature. Taking those as unreal and false is not a pragmatic view. It amounts to escapism. Besides, it is not a pantheistic view, because everything is the Lord Himself and is really

---

(*ii*) तस्मात् समग्राकारेषु सर्वासु प्रतिपत्तिषु ।
विज्ञेयं शिवरूपत्वं स्वशक्त्यावेशनात्मकम् ॥
(*Ibid.*, III-17)

(*iii*) एवं सर्वेषु भावेषु सर्वसाम्ये व्यवस्थिते ।
तेन सर्वगतं सर्वं शिवरूपं निरूपितम् ॥
(*Ibid.*, V-110)

[15] क्रियासम्बन्धसामान्यद्रव्यदिक्कालबुद्धयः ।
सत्याः स्थैर्योपयोगाभ्यामेकानेकाश्रया मताः ॥
(*I.P.* II-2-1)

existent in that view[16]. How could God be non existent or false or unreal?

The Advaita Vedantins believe that the absolute reality is taken as God only when related to the phenomenon which does not really exist at all but appears on account of ignorance, just as things appear in a dream[17]. That belief is impracticable. It cannot convince a curious aspirant. If all this is unreal, why to bother about it, why to take trouble in ascertaining the truth about it by means of *śravaṇa*, *manana*, *nididhyāsana* and *samādhi*? But, in the pantheistic and pragmatic view of the Śaivism of Kashmir, it is not within the powers of a person to bother or not to bother about the ascertaining of the truth. Every person is guided by His divine will. A person who is destined to realize the truth has to bother about these things. He is bound to do so[18].

Many sastras preach that one should renounce all inferior and superior sensual enjoyments and should try to get liberation from them and from this transmigratory existence. But this, according to Kashmir Saivism, is not a pragmatic approach to life and its problems. Both *bhukti*, sensual

---

[16] See above No. 14.

[17] स्वप्नमाये यथा दृष्टे गन्धर्वनगरं यथा ।
तथा विश्वमिदं दृष्टं वेदान्तेषु विचक्षणैः ॥

(*M.K.* II-31)

[18] तदिच्छैवानुग्रहात्मा एवं विचारणायां पर्यवसाययति ।
न खलु पादप्रसारिकयैव सुखं शयानैर्भुञ्जानैश्च स्वयम-
विमृशद्भिः स्वापेक्षतीव्रतरादिपरमेश्वरानुग्रहोत्पन्नाधिकाधि-
कसूक्ष्मतमविमर्शकुशलधिषणापरिशीलनपराङ्मुखैर्वा-
स्थातव्यम् । (*P.T.V.* p. 127)

enjoyment and *mukti*, liberation from bondage, are the aims of life. It is *bhukti* for which God has manifested Himself as a limited soul[19]. God, descended to the stage of a soul, satisfies his appetite for sensual enjoyments and, after having done that, realizes His divine nature of absolute Godhead. That completes His fivefold divine play. His appetite for sensual enjoyments does not amount to any defilement on His part, because all this is just a play, a *līlā*, a show, a drama and that is the essential nature of God[20]. God, shorn of that nature, would cease to be God and would come down to the position of an unconscious vacuum like that of pure space[22]. This, in short, is the pragmatic pantheism worked out in the Śaivism of Kashmir.

---

[19] अत एव न कश्चिदाग्रहो, विषयाणां ग्रहणेऽप्यपोहने ।
परभैरवसंविदात्मनः स्वयमेवोच्छलिता हि भोक्तृता ॥
(*M.V.V.* II-155)

[20] (*i*) तर्हि संविदियं शुद्धा स्वभावादेव चेत् कथम् ।
अशुचिभ्योऽपि भोगेभ्यो रसात् स्पृहयतेतमाम् ॥
(*Ibid.*, I-238)

(*ii*) स्वभावादेव संवित्तिः प्रकाशपरमार्थिका ।
विश्वावभासयोगेन भातीति हि विपाश्चितम् ॥
अतश्च संविदो देव्या विश्वस्मिन् भावमण्डले ।
स्वात्मन्येवोच्छलत्त्वं किं खण्डनादायि जायते ॥
(*Ibid.*, I-240, 241)

(*iii*) निम्नं तडागपानीयं कः प्रवर्तयितुंक्षमः ।
परिपूर्णे पुनस्तस्मिन् प्रवाहाः सर्वतोमुखाः ॥
(*Ibid.*, I-245, 146)

CHAPTER XX

ŚAKTIPĀTA

(In the Light of the Trika System)

All the Vedic schools of Indian philosophy accept that the basic ignorance of souls in bondage is without any beginning. It has been there from eternity, but it can be ended by means of correct knowledge. All the Schools of Buddhism, Jainism, Vaiṣṇavism and dualistic Śaivism also agree with this principle. But the monistic school of Kashmir Śaivism accepts the eternal existence of only one entity, the absolute God called *Parama-śiva*. He alone, being the only eternal entity, can be really without a beginning. It is a different matter that the exact beginning of the basic ignorance of a soul in bondage cannot be successfully traced. But that does not mean that it has not at all had any beginning. When each and every worldly or heavenly or even super-heavenly being is itself a creation and is not really eternal, how can the ignorance residing in it be without a beginning? God, in the view of the Śaiva philosophers of Kashmir, is just like a limitless ocean of blissful consciousness. Something like a surge of bliss is His will through which He manifests His nature of absolute Godhead. That manifestation of the nature of God appears in the form of fivefold divine activity of creation, preservation, absorption, obscuration and revelation. Everything exists in Him in the form of pure and blissful consciousness; just as all milk products exist in milk in the form of pure milk. By His basic nature, He wills to appear as the phenomenon and His unrestrictible, independent and playful will, getting materialized in no time, appears in the form of the universe in its phenomenal

aspect. He does not become the universe by undergoing any transformation, but simply appears like that, just as a crystal appears in different hues reflected in it. The universe existing in Him in the form of pure and blissful consciousness, gets reflected in Him in its phenomenal form through His own playful will. Thus he appears Himself as limited subject and object in countless forms. While appearing like that, He conceals His divine nature and that becomes the beginning of the basic ignorance of each individual being.

That ignorance grows and evolves in countless ways and that accounts for the wonderful psychic diversity visible in this world. This origin and growth of ignorance is the first part of the divine play of God. While playing its second part, He enlightens individual beings and reveals to them their real nature of Godhead. Such souls, having been enlightened by Him, realize themselves to be no one else than the absolute God. Such realized beings see their own self as everything and take the whole universe with its wonderful diversity as their own creation, created by them through their own will. The whole universe becomes, as it were, a show, a play, a drama, a reflection to a realized soul.

Such a revelation cannot come to a being by means of efforts which are absolutely limited in character. An effort of a person can be devoted to an aim which is already known to him. Godhead, which is not exactly known to any individual, can never become the target of any body's effort. So, just as ignorance is inspired by God, so is revelation inspired by Him according to the Śaivism of Kashmir. That inspiration of divine knowledge by Him is known as His *Anugraha* or His *Śaktipāta*. That being alone becomes interested in the path of correct knowledge on whom the Lord has exercised His *Śaktipāta*.

The Saiva philosophers of the South also accept this principle of *Śaktipāta*. All the schools of Vaiṣṇavism advocate a

belief in the divine grace of the Lord which liberates a devotee from all bondage. The *Viśuddhādvaita* of Vallabha agrees to a great extent with this principle of Śaivism. The Vedantins also accept it, though they lay greater emphasis on the effort of an individual in studying, understanding and realizing the essence of the *Upaniṣads*. This *Śaktipāta*, according to some philosophers, depends on individual efforts (which result in good actions), consumption of attachment, purity of mind, eradication of worldly *Vāsanās*, perfection of mental impressions, eradication of false knowledge, renunciation of all actions, giving up of all desires, and unruffledness of mind. Others say that God becomes gracious on a being who practises devotion, and worship. A few think that the graciousness of God depends on chance. That chance appears sometimes in the form of *Karma-sāmya*, that is, co-existence of two good and bad actions both of which are exactly equal in power and therefore restrict each other from resulting in any fruits. Sometimes it results in a contact with a realized soul who reveals the exact reality to an aspirant.

Abhinavagupta, the greatest interpreter of the principles of monistic Saiva philosophy of Kashmir, rejects all these theories in his *Mālinīvijaya-Vārtika* in the following words:

तेन रागक्षयात् कर्म-साम्यात् सुकृतगौरवात् ।
मलपाकात् सुहृद्योगाद् भक्तेर्भावाच्च सेवनात् ।।
अभ्यासाद् वासनोद्भेदात् संस्कारपरिपाकतः ।
मिथ्याज्ञानक्षयात् कर्मसन्यासात् काम्यविच्युतेः ।।
साम्यचित्तस्य सा शक्तिः पततीति यदुच्यते ।
तद्सन्ननु तत्रापि निमित्तान्तरमार्गणात् ।।
अनवस्थातिप्रसङ्गासम्भवाभावयोगतः ।
अन्योन्याश्रयनिःश्रेणिचक्रकाद्युपपाततः ।।

(*Ma.Vij.Var.* I-686 to 692)

He says that devotion itself depends on *Śaktipāta*:—

तस्यैव हि प्रसादेन भक्तिरुत्पद्यते नृणाम् ।
यया यान्ति परां सिद्धिं तद्भावगतमानसाः ॥

(I-697)

So *Śaktipāta* does not basically depend on any cause other than the gracious and playful will of the Lord as expressed by Abhinavagupta in the following words:

(*a*) अनिमित्तस्तथा चायं शक्तिपातो महेशितुः ।

I-688)

(*b*) उपजग्मुरतोऽनपायिनीं शिवशक्तिं न च तां विना भवेत् ।
अपवर्गपदं यतो मुधा परशास्त्रेषु विमोक्षसंकथा ।

(I-695)

(*c*) इत्थं पुराणशास्त्रादौ शक्तिः सा पारमेश्वरी ।
निरपेक्षैव कथिता सापेक्षत्वे ह्यनीशता ॥

(I-698)

Passages from *Upaniṣads* also are in agreement with this principle of independent *Śaktipāta*. The *Kaṭha Upaniṣad* says:

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥

Kauṣītaki *Upaniṣad also says:*

एष ह्येवैनं साधु कर्म कारयति तं यमेभ्यो लोकेभ्य उन्निषते ।
एष उ एवासाधु कर्म कारयति तं यमधो निनीषते ॥

(कौ. ३-९)

There is, however, no doubt that devotion has been much praised by great philosophers like Utpaladeva. He accepts the interdependence of devotion and *Śaktipāta* in his *Śivastotrāvali* in the following words:

त्वं भक्त्या प्रीयसे भक्तिः प्रीते त्वयि च नाथ यत् ।
तदन्योन्याश्रयं युक्तं यथा वेत्थ त्वमेव तत् ।।

(*S.St.* XVI–21)

In fact he means that the original inspiration of devotion for the Lord, in the mind of a being, depends on His grace alone. Then more and more right practice of devotion on the part of a devotee, prompts the Lord to exercise more and more powerful *Śaktipāta*. That, in turn, increases the devotion of a devotee and, through this type of interdependence of the two, both these attain complete perfection. He has clearly said so at another place in the same work:

यः प्रसादलव ईश्वरस्थितो या च भक्तिरिव मामुपेयुषी ।
तौ परस्परसमन्वितौ कदा तादृशे वपुषि रूढिमेष्यतः ।।

(८-१)

According to him, it is the completely perfect devotion which is known as the highest stage of right knowledge and yoga as well as the real liberation:

(*a*) ज्ञानस्य परमा भूमिर् योगस्य परमा दशा ।
त्वद्भक्तिर्या विभो कर्हि पूर्णा मे स्यात् तदर्थिता ।।

(९-९)

(*b*) मुक्तिसंज्ञा विपक्काया भक्तेरेव त्वयि प्रभो ।
तस्यामाद्यदशारूढा मुक्तकल्पा वयं ततः ।।

(१६-१९)

Gradual development of such a devotion to a state of complete perfection depends on the constant exercise of *Śaktipāta* by the Lord.

Since the whole show of bondage and liberation is a mere reflection brought about by the supreme will of God, and since nothing in the whole universe is even a bit different from Him who is, in fact, everything Himself, one cannot raise any objection of partiality with respect to the exercise of *Śaktipāta* by Him. He would have been taken as being partial to some being if any being would have been different from Him. So the Śaiva philosophers do not have at all any apprehension of objections like *Vaiṣamya* and do not, consequently, suppose any cause of bondage and liberation of souls other than the free will of the Lord, who is playfully manifesting this show of bondage and liberation in accordance with His unrestrictible will.

One may raise an objection as to why should God at all have indulged in this play of bondage and liberation which appears to be full of pain and misery. To this the Śaiva philosophers say that firstly, there cannot be any scope for any kind of 'why' in a state of absolute independence, and, secondly, it is the very nature of God to be constantly engaged in fivefold activity of creation etc. God, shorn of this independence, would have ceased to be God in the view of Abhinavagupta:

अस्थास्यदेकरूपेण वपुषा चेन्महेश्वरः ।
महेश्वरत्वं संवित्त्वं तदत्यक्ष्यद् घटादिवत् ॥
(तन्त्रालोकः III-100, 1)

One more objection against this principle of independent *Śaktipāta* may be raised. When the interest and effort in the path of self-realization depend only on the gracious will of God, why should a being bother at all about it? Why should

not he eat, drink and be merry and leave the whole task regarding his liberation to God? To this Abhinavagupta replies in his *Vivaraṇa* on *Parātrīśikā* in the following manner. It is never in the hands of a being either to do or not to do something worthy to be done. A being is always bound to do what he is destined to do. He is urged to do that by his own nature bestowed on him by the Lord. The exact words of Abhinavagputa are:

इति चेत्—'अलं ग्रन्थधारणवाचनव्याख्यानविचारणादिमिथ्यायासेन । परित्याज्य एवायं गुरुभारः । तूष्णींभावशरणैरेव स्थेयम् । भगवदिच्छैवोत्तारणीयमुत्तारयेत् ।' उच्यते—'तदिच्छैवानुग्रहात्मा एवं विचारणायां पर्यवसाययति, न खलु पादप्रसारिकयैव सुखं शयानैर्भुञ्जानैश्च स्वयमविमृशद्भिः स्वापेक्षतीव्रतरादिपरमेश्वरानुग्रहोत्पन्नाधिकाधिकसूक्ष्मतमविमर्शकुशलधिषणापरिशीलनपराङ्मुखैर्वा स्थातव्यम्, इति । (p. 126, 27)

The final argument put forth by Lord Kṛṣṇa to enlighten his dear devotee Arjuna is in complete agreement with this view of Abhinavagupta. The Lord says to Arjuna in clear terms:

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।
कुर्तुं नेच्छसि यन्मोहात करिष्यस्यवशोऽपि तत् ॥

(*Bh.G.* XVIII-60)

So an aspirant, having already become an object of the *Śaktipāta* of the Lord, has to proceed on the path of self-realization and consequent self-liberation. He is destined to attain that highest summit of realization where the graciousness of the Lord and the devotion of his devotee attain complete perfection as described by *Utpaladeva* in his *Śivastotrāvali* quoted above.

Since the whole play of bondage and liberation of all the beings in the universe is simply a play, a show, a drama, it is always so wonderful. Had the Lord been exercising His grace and wrath in accordance with one and the same course with respect to each and every individual, the universe would have been like some limitless industrial unit, producing sets of different types of worldly beings, mostly similar in nature and character, just like lifeless goods. But, since the universe is a divine drama of the Lord, each and every character has its own individuality which is free from any sort of repetition that might mar its aesthetic beauty. This wonderful diversity of characters of this divine drama has been worked out by the Lord through countless diverse types of his activities of obscuration (—*Nigraha*) and revelation (—*Anugraha*). The activity of revelation is brought about by Him through His *Śaktipāta*, which is exercised by Him in numerous ways. That is how the wonderfulness of this infinite drama is maintained.

Abinavagupta, in the 13th Chapter of his *Tantrāloka*, has broadly analysed the nature of *Śaktipāta* of the Lord in three types—(1) *Tīvra*, (2) *Madhya* and (3) *Manda*, that is (1) swift, (2) moderate and (3) slow. Each of these has been further analysed into three sub-types of swift, moderate and slow and in this way the number of the types of *Śaktipāta* rises to nine. The nature of these nine types, as discussed by Abhinavagupta in his *Tantrāloka* and *Tantrasāra*, is being given below, one by one:

(1) *Tīvra-Tīvra:* An aspirant under this type of *Śaktipāta* attains a spontaneous knowledge of the exact nature of the self without the help of a worldly preceptor. 'Śiva' Himself becomes his preceptor through His graciousness. He inspires a spontaneous self knowledge in him. Such an aspirant becomes liberated while yet residing in a body. He can liberate any number of beings through his own grace and

in accordance with his own free will. He can exercise other divine activities of creation etc. He may shed off his physical body at his free will or may continue to stay in it, but does not at all have any sort of body-consciousness. He takes the pure, limitless and blissful consciousness as his self and sees everything else as mere reflection appearing in that consciousness. He is always conscious of his limitless Godhead without any doubt or suspicion about it. The element of correct realization of the exact nature of the self is always predominant in him. He is a perfect *Siddha* of the highest category in the physical existence.

(2) *Madhya-Tīvra:* This type of *Śaktipāta* also results in a spontaneous realization of the exact nature of the self; but an aspirant under its influence does not have a definite belief in the complete correctness of his spontaneous knowledge. Some doubt about its correctness remains in him and he approaches a preceptor for verification. The preceptor does not prescribe any practice in Yoga for such a disciple, but holds simple verbal discourses with him and removes all doubts about the correctness of his knowledge by simply verifying it. The self-consciousness of such an aspirant sheds off all limitations of time, space and individuality. In him the element of devotion becomes the most predominant one and the element of knowledge goes to a secondary position. Five signs of the effect of this type of *Śaktipāta* appear in an aspirant (*i*) He develops an unswerving devotion for Lord 'Siva'. (*ii*) His *Mantras* attain perfection and fruitfulness, (*iii*) He attains control over all the 36 *tattvas*. (*iv*) All his activities reach completion and fruitfulness. (*v*)

He becomes, on the one hand, a master of a beautiful and charming art of poetry and, on the other, attains the knowledge of the essence of the principles of all scientific study.

(3) *Manda-Tīvra:* This type of *Śaktipāta* leads an aspirant towards a preceptor whose knowledge of the self is perfect and complete. Such a preceptor cleanses the mind of his disciple of all impurity by means of (*a*) a simple graceful glance, or (*b*) an exchange of just a few sentences or (*c*) a mere touch of his body or (*d*) only a mental thought about him. The guru thus liberates him from all bondage without any formal initiation in any practice of Yoga. Such an aspirant does not have a spontaneous knowledge of the reality, but gets it through the grace of his preceptor. He attains both *Bhukti* (enjoyment) and *Mukti* (liberation) through the grace of his preceptor. He enjoys the divine activities of creation, etc., and does not get involved in any false knowledge regarding his self, his enjoyment and the phenomenal existence. The aspirants of the first two types are never interested in any sort of *Bhukti*.

An aspirant of this third type attains final liberation in one of the following ways:

(*a*) He realizes himself to be the absolute God, actually feels his Godhead while yet residing in a physical body, takes this body just as a machine being driven by him and uses it as an instrument to taste the divine ecstasy of complete self realization. He is liberated while yet residing in a physical form.

(*b*) He enjoys the practice of divine powers of Godhead for some time and afterwards, leaving his physical body, gets merged into the complete 'Śivahood'.

(*c*) He is made to shed off his physical body himself through his own will at the close of his mortal life and, as soon as he does so, he realizes his real nature of absolute 'Śivahood' and after being completely merged, attains the complete liberation.

(4) *Tīvra-Madhya:* An aspirant under the influence of this type of *Śaktipāta* approaches a preceptor of high merit. By the performance of '*Putrakadīkṣā*' the *guru* adopts the disciple as a son and makes the reality thoroughly known to him through his teachings. Such an aspirant, though possessing the correct knowledge of reality, does not practically attain the perfect taste of his divine nature while residing in his physical body. He attains it only after leaving this mortal abode.

(5) *Madhya-Madhya:* An aspirant under this type of *Śaktipāta* has a longing for enjoyment of higher *Siddhis*, even though he is desirous to have the realization of his 'Śivahood'. He attains the desired enjoyment of *Siddhis* in this world and gets the realization of his 'Śivahood' only after leaving this mortal world.

(6) *Manda-Madhya:* This type of '*Śaktipāta*' leads a person to a preceptor who sets him firmly on some higher tattva. The disciple, after leaving his mortal body, attains enjoyment attainable in that tattva through another body suited to the existence in that tattva and tastes the exact realization of 'Śivahood' after leaving that body. His liberation is a sort of *Krama-mokṣa*—liberation by stages.

(7) *Tīvra-Manda:* An aspirant under the influence of this '*Śaktipāta*' transcends the physical existence and reaches some higher and purer type of existence

in some superior *Loka*. After getting sufficient satisfaction through fulfilment of his passionate desires of divine powers in that *Loka*, he attains complete realization of his 'Śivahood' step by step. The liberation attained by such an aspirant is also a *Krama-mokṣa*. Such an aspirant does not require the help of any other preceptor belonging to that superior Loka. His preceptor in this very world leads him through that *Loka* to the attainment of absolute 'Śivahood'.

(8) *Madhya-Manda:* A person having become the 'target' of this type of *Śaktipāta*, ascends to some superior world which is higher and purer than this physical world. After enjoying the enjoyments attainable in that *Loka*, he is once again initiated in *Śiva-Yoga* by the presiding deity of that *Loka* and, through the graciousness of that deity, he finally attains the realization of his absolute 'Śivahood' by stages.

(9) *Manda-Manda:* This type of *Śaktipāta* results in the attainment of some superior world. There the aspirant tastes:

(*a*) *Sālokya:* Residence in the abode of the Lord of that *Loka*.

(*b*) *Sāmīpya:* Physical and mental closeness to that Lord, and

(*c*) *Sāyujya:* Partial unity with that Lord.

After tasting divine enjoyments in that world for a long time, he is finally initiated once again in the *Śiva-Yoga* by the master of that world and thus he attains complete realization of the absolute 'Śivahood' by stages after a long time.

Each of these nine types of *Śaktipāta* has been accepted to be of three kinds on account of its high, moderate and slow speed and, in this way, the number of the types of *Śaktipāta* rises to 27. Those also can be further analysed into many types each.

Since every living being is 'Śiva' appearing in a limited form, all beings in the world have but limited powers to create, to preserve to absorb ; to conceal and to reveal. All gods, super-gods and masters of the higher worlds, as well as superior beings in the plane of *Śuddha Vidyā* are powerful to exercise *Śaktipāta* in accordance with their powers and the supreme will of the Lord. *Śaktipāta* exercised by souls and gods or even super-gods like Brahmā, and Viṣṇu residing in the plane of *Māyā*, can lead a person towards *Bhukti* and not essentially towards real *Mukti*. *Śaktipāta* by a being residing above the plane of *Māyā* and by super-gods like Lord *Īśvara*, results in a gradual Mukti. Any one who is spiritually advanced can exercise a *Śaktipāta* on any one who is less advanced or not at all advanced in that field. *Śaktipāta* is, in this way, exercised by many types of souls, gods and super-gods in accordance with the supreme will of the absolute God and that explains the wonderful diversity in the spiritual and psychic set up of the world. Though the absolute Lord is the basic controller of each and every type of *Śaktipāta* exercised by any one in the universe, yet that *Śaktipāta* alone leads definitely towards real liberation which is exercised directly by Him and not necessarily that which is exercised by any one else to whom He has delegated some small bits of power to do so.

CHAPTER XXI

SAIVISM OF KASHMIR—SPECIAL FEATURES

The monistic Śaiva philosophy of Kashmir agrees in many principles and doctrines of theory and practice with the Saivism of the South, on one hand, and the Vedantic monism, on the other hand. But even then it has many special features of its own and those are listed below:

(1) It has its sources in the sixty four monistic *Śaiva Āgamas* not known much in the South. It states that the twenty eight well known *Śaiva Āgamas*, classified into two groups of ten and eighteen, are respectively the dualistic and monodualistic scriptures.[1]

(2) It is one of the latest schools of Indian philosophy and embodies the efforts of philosophers who were, on one hand, sufficiently well read in all the schools of thought prevalent in the country in their age, and were, on the other hand, highly advanced in direct realisation of spiritual truths. Therefore this school of thought has been able to improve upon the prominent ancient theistic schools of philosophy and to dispel all the removable logical and psychological defects found in them.

(3) This school of philosophy adopted a realistic and utilitarian attitude.

(4) It relies on three fold authority of (*a*) divine scriptures, (*b*) experienced preceptors and (*c*) one's own intuitive self-experiences to which the highest importance has been given.[2]

[1] T.A. 1-18 and M.V.V. 1-391, 92: [2] I.P.V. 4-1-16.

(5) An aspirant is allowed to adopt any system of practice in accordance with his individual psychophysical aptitudes[3].

(6) There is no restriction of caste, creed, age, sex etc. so far as eligibility for initiation in Śaivism is concerned[4].

(7) No painful and austere penance is prescribed for the attainment of liberation. Simple, easy and spontaneous practices in Śaiva Yoga, assisted by devotion, have been advised for that purpose[5].

(8) The highest type of devotion has been said to be identical with the highest knowledge and the uppermost stage in Yoga.[6]

(9) Too much of discipline regarding food, etc., has not been considered to be absolutely essential[7].

(10) Strict ethical principles of Brahmanism and Tantrism have neither been taken as absolutely essential, nor have been dismissed as fruitless.[8]

(11) The Vedas have been taken as the highest authority so far as religious and social traditions are concerned[9].

(12) In case of social and religious matters of one's household, the traditional Vedic rites have been recommended to be performed without fail[10]. But a true aspirant has been advised to perform them only formally[11].

(13) Some systems of practice have been recognised as superior to the Vedic system, so far as the path to final and complete liberation is concerned, and the system named *Trika* has been assigned the highest place among them[12].

---

[3] M.V.T. 18-78, 89. [4] T.A.V. Vol. III, p. 234, and I.P.V. 4-1-18. [5] S. St. 1-1 and 1-18. [6] Ibid 9-9. [7] T.S. p. 31. [8] M.V.T. 18-74 to 77. [9] G.A.S. p. 23. [10] T.A.V. Vol. III, p. 278. [11] Ibid, p. 278. [12] Ibid, Vol. I, p. 49.

(14) The use of 'Makāras' has neither been essentially prescribed, nor totally prohibited in the *Trika* system. One may use them if these are helpful to him in entering into some subtler aspects of the self and may not use them if not needed by him. Sometimes a 'Makāra' serves as a means to test one's own self and to see practically whether his mind is really firm and not wavering.[13]

(15) A forcible repression of mind and its emotions has not been considered to be desirable because of the probability of some adverse and harmful reactions[14].

(16) Starvation of senses also has been disfavoured. It has been stated that senses develop a spontaneous indifference towards their objects when those become tasteless before the experience of self bliss. An imposed starvation has been said to be liable to create adverse reactions[15].

(17) Paramaśiva, the only metaphysical reality, is to be realised in its two aspects[16]. One of them is His static aspect in which He is eternal, changeless, limitless, pure and complete consciousness alone.[17] This is the aspect of *Jñāna* above relativity. The other one is His dynamic aspect, which is the aspect of Godhead, by virtue of which He manifests the infinite variety of phenomena[18]. This is the aspect of *Kriyā* above relativity, He is Śiva in His static aspect and Śakti in His dynamic aspect. Both these aspects of Paramaśiva are eqully real and eternal and are, in fact, inseparable. The two-fold conception is there just to make disciples understand the exact nature of that absolute and monistic reality.

---

[13] Ibid, Vol. III, p. 269. [14] M.V.V. 2-110. [15] Ibid 2-112
[16] Pr. Hr. p. 18. [17] S.D. 7-20, 21. [18] S.D. 7-12 to 14.

(18) Beyond these two aspects is that eternal and absolute existence itself which cannot be clearly expressed by means of words and is therefore termed vaguely as *Anuttara*—the ultimate existence beyond which nothing exists[19]. It is the absolute *sāmarasya* (equilibrium) of the absolute *Jñāna* and *Kriyā*.

(19) The *Jñāna* aspect of Paramasiva is termed as *Prakāśa* by virtue of which He is eternally self evident. His *Kriyā* aspect has been called as *Vimarśa* by which He is supreme God[20]. The *sāmarasya* of *Prakāśa* and *Vimarśa* is termed as *Saṃvit* (consciousness). Self-luminosity and the activity of self-awareness are the two aspects of consciousness at all levels. Knowing is itself an action and action is impossible without knowing[21].

(20) *Anuttara* Paramaśiva is eternal and changeless and is always the infinite and complete consciousness. He is always actively creating, preserving and dissolving countless universes. While doing so He is hiding Himself and pushing His real nature into oblivion in the forms of infinite number of souls. It is He who is again recollecting, realising and recognizing His forgotten nature with the help of preceptors, scriptures and yogic practices. These are the five activities of His Godhead and are termed as *Sṛṣṭi*, *Sthiti*, *Saṃhāra*, *Pidhāna* or *Vilaya* and *Anugraha* which are always going on in respect of countless worlds and souls[22].

(21) Consciousness vibrates to and fro by its basic nature. The vibration of the infinite consciousness is termed

---

19. T.A. 2-24 to 28. 20 I.P.V. 1-8-11. 21 S.D. 1-24.
22 Pr. Hr. p. 22.

as 'spanda'[23]. It is a simultaneously inward and outward movement-like activity of consciousness. Its inward aspect is the *Śiva* aspect—the comparatively static and changeless aspect and its outward aspect is the *Śakti* aspect—the aspect of active Godhead manifested in the fivefold divine activity of Śiva.

(22) Paramaśiva does not undergo any *pariṇāma* or change while creating or dissolving the universe. He simply makes the phenomenon appear in Him just in the manner of a reflection[24]. He does not need anything other than Himself to cast any reflections, but gets His own divine powers reflected in His own pure *Prakāśa*[25]. Right appears as left and left as right in a reflection. This is the *pratīpatā* (प्रतीपता) of a *pratibimba*. Paramaśiva is the absolute and independent subject (*Svatantraḥ Kartā*) beyond the sphere of relativity and His divine powers are not at all different from Him in any way[26]. But the reflections of His subjective powers appear objectively when manifested in Him through His own divine, playful and free will which is not based on relativity. That will is the primary manifestation of His Godhead which is His essential nature.

(23) The whole phenomenon exists eternally in Paramaśiva in the form of pure consciousness and that is its absolute subjective reality[27], *paramārtha satyatā*. It appears as something different from the subject in its phenomenal appearance and that is its relative and objective reality, the *vyāvahārika satyatā*. Thus the phenomenon is a reality in both these aspects of its existence and is nowhere fictitious[28]. Subjectivity

---

[23] T.A. 4-182 to 84. [24] T.S. p. 11. [25] Ibid, p. 11, 12. [26] S.D. 3-2, 3. [27] I.P. 1-5-7. [28] I.P.V. 2-3-14.

and objectivity are just two attributes of it[29]. Only the manifestation of objective reality has a rise and a fall at the times of creation and dissolution. This is the theistic and independent *Satkāryavāda* (realism) of Kashmir Śaivism. The absolute unity of Paramaśiva is the only reality realized by *siddhas*— perfect beings. But the relative existence of this phenomenon, in which all of us are closely entangled, cannot be dismissed as being something false like the son of a barren woman. Being a relative existence it cannot be an independent reality. Therefore its basic source must be searched out in the absolutely and eternally existent Paramaśiva, because only a really existent entity can be the source of any other entity. Therefore everything has its basic source in Paramaśiva. There cannot be any scope for any apprehension of *svagatabheda* in Him, because being *Anuttara* He is beyond the scope of any comparison.

(24) Everything is Paramaśiva Himself. Even an inanimate object is as much Paramaśiva as Lord Śiva Himself, because diversity, being mere reflection of Śiva's powers, does not exist in reality[30]. *Siddhas* (perfect beings) see everything as God. This broad based monistic outlook of Śaivism has been termed as 'Parādvaita' or 'Paramādvaya' by Abhinavagupta[31]. It is this view which can precisely be termed as Hindu pantheism. It is much different from the *Ajātavāda* of the Advaita Vedānta prevalent in the time of Abhinavagupta.

(25) To see and to feel actually that *Parādvaita* is liberation and not to feel it is bondage[32]. Both these are simply

[29] Ibid 2-2-3. [30] S.D. 5-105 to 109. [31] Ibid 1-123.
[32] B.P.D. 11 to 13.

two aspects of the absolute Godhead of Paramaśiva and therefore are not at all different from Him[33].

(26) The manifestation of self bliss (*Atmānanda*) has been analysed in Śaivism into six typs or six comparatively higher and superior degrees which can be experienced through the practice of the *Uccārayoga* of Saivism. Its respectively higher degrees have been termed as (*i*) *Nijānanda*, (*ii*) *Nirānanda*, (*iii*) *Parānanda*, (*iv*) *Brahmānanda*, (*v*) *Mahānanda* and (*vi*) *Cidānanda*[34]. These can be attained through the direct realisation of the respectively superior aspects of life. Beyond these six degrees of bliss is the absolute and infinite bliss termed as 'Jagadānanda' which gets manifested through a direct experience of one's complete and absolute Godhead at the highest maturity in the *Uccārayoga*[35]. That experience of *Jagadānanda* is the main basis of the *Parādvaita* principle of Kashmir Śaivism. It has not been clearly expressed in words by any of the authors of the Advaita Vedanta.

(27) Kashmir Śaivism believes in the attainment of both *Bhukti* (enjoyment) and *Mukti* (liberation) as the aims of human life and prescribes the path of a householder who goes on enjoying sensual objective enjoyments and pursues the Śiva yoga, side by side. When the practice in yoga ripens, he experiences self-bliss of some degree and that renders the sensual enjoyments tasteless. A spontaneous indifference, termed as *Anādaravirakti*, develops towards objective enjoyments, and the aspirant, becoming more and more devoted to Śaiva yoga, attains perfection in this very life or in some life in the near future.

[33] Ibid 14. [34] T.S.P. 38. [35] T.A. 5-50 to 52.

(28) An over all study of the main works of Sankaracharya, especially of his *Tāntric* works like *Prapañcasāra* and *stotras* like 'Saundaryalaharī', which reveal his heart and his real faith, could prove that he also meant to teach the same principles. But most of the disciples in his line have very often been missing the point, because they have been taking into consideration his logical arguments alone. That tendency in them stops them at the stages of Nirānanda and *Ajātavāda*. But most probably the so called *Ajātavāda* itself may have originally been the description of the ultimate reality, the inexpressible *Anuttara* of Kashmir Śaivism. The works of Bhāskararāya may be consulted in this respect.

CHAPTER XXII

KASHMIR AND ITS PHILOSOPHY

The monistic Śaiva philosophy originated and developed fully in the valley of Kashmir amid the beautiful surroundings of the land. Kashmir, being a cool and calm area, gave rise to a sweet and soothing philosophic thinking. The superb spectacles of the natural phenomena in the valley seem to be pervaded by the spirit of 'Divine Love' ruling all earthly objects. That is why the philosophers of Kashmir, unlike those in many other parts of the world, discarded all strict discipline and orthodox ethics and advocated instead some interesting and pleasing practices in a special type of *Rājayoga* assisted and aided by the sentiment of a deep and intense love for the ultimate Reality. Life in the valley has been so simple and easy that the philosophers worked out a simple and easy path to attain the final goal of life.

Thus says Utpaldeva in Īśvarapratayabhijñā:

इति प्रकटितो मया सुघट एष मार्गो नवो
महागुरुभिरुच्यतेस्म शिवदृष्टिशास्त्रे यथा ।

(*I.Pr.* IV-1-16)

The bountiful land of Kashmir, endowed with an easy system of irrigation, has been yielding necessities of life without much torture to human body and human mind and the special philosophy of Kashmir also does not prescribe any mental or physical torture through painful penance and depressive practices of forcible control of mind, senses and breathing, as advocated by the preceptors of many other schools of Indian philosophy. On the other hand, it recommends some easy paths of spontaneous meditation free

from all sorts of repression and torture. These paths are of gradual sublimation of emotions and instincts by means of some special types of practices in *Rājayoga*.

The natural beauty of the valley has always been inspiring poetry, and on account of that influence, most of the Śaiva philosophers of Kashmir turned out to be good poets as well. The Śaivism of Kashmir is very often much more effective and impressive when expressed through poetry, rather than when expressed through logic.

Kashmir Śaivism, as it is, has been the result of deep thinking and profound meditation practicable by aspirants who were free from all physical and mental problems and cares. The Kashmirian thinkers having been protected from outward troubles by the high mountain walls and having been able to store the necessities of life in their homes, stayed constantly indoors for long winter months. Seated beside a window they kept on gazing for hours either on the brilliant lusture of fresh snow spread long up to the horizon, or on the mild, slow and constant fall of the flower-like flakes of snow for a whole day long. That special type of psychophysical environment was the main source of the deepest philosophic insight possessed by the philosophers of Kashmir.

The Śaivas of Kashmir, unlike the Vedāntins, Buddhists, Jains, Pāṣupatas, etc. did not adopt or prescribe any path of monks which necessitates some painfully disciplined ways of life through constant wandering, daily begging, occasional fasting, living half naked and renouncing all comforts of body and mind. In fact the natural environment and climate of Kashmir did not create or allow any urge towards such torturing ways of life. It could not at all permit nudity and constant wandering for long winter months. Kashmir has always been a land of 'lotus eaters' and because of that environmental peculiarity, the thinking and feeling souls drank very deep into the essence and flavour of the exquisite charm of the vale.

That influenced deeply their spiritual vision. The intoxication caused by the 'Lotus fruit' has been a *divine intoxication* leading the philosophers to the heart of the deepest and highest secrets of truth. They were blissfully saved from the mazes and confusions that encumber the vision of an aspirant of ultimte spiritual reality.

The Śaivas of the South, having been influenced by the rough and rugged landscape of that country, developed into sects of wandering mendicants like *Kāpālikas*, *Kālamukhas* and *Bhairavas*, while the Śaivas of Kashmir lived the lives of happy and contented house holders and pursued both worldly (*bhukti*) and spiritual (*mukti*) aims of life side by side.

The valley of Kashmir keeps its great beauty hidden inside its mountains, hills and forests. The philosophers of Kashmir have also been keeping the nectar of their ripe spiritual attainments hidden under the cover of the wordly activities of house holders in the manner of a coconut fruit which keeps its nectar-like sweet juice hidden under its unattractive outer covering and protected inside its hard shells as prescribed in the Śaiva scriptures:

अन्तः कौलो वहिः शैवो लोकाचारे तु वैदिकः ।
सारमादाय तिष्ठेत नारिकेलफलं यया ।

(*T.A.*, Vol. III, p. 278)

The Śaivas of the South stopped at the midway in the plains of partial or complete diversity, perhaps because of the influence of the diverse types of the natural phenomena; but the Śaivas of Kashmir rose to the uppermost point of the absolute monistic unity, perhaps because they were born and used up in a land revealing the master creator at his best. The spiritual vision they had and consequently the philosophy they evolved is ripe to the core.

The monistic Śaivism in its theory and practice is the best thing that Kashmir has contributed to the cultural attainments of India and it is the best thing that the valley can offer even now to the whole world of today which is badly in need of a philosophy that can mutually reconcile the worldly and the spiritual aims of human life and can lead humanity towards the attainment of '*bhukti*' and '*mukti*' side by side. But who is to take a successful initiative towards that achievement is best known to Lord Śiva Himself.

CHAPTER XXIII

THE TRIKA SASTRA

Kashmir Śaivism is very often called Trika philosophy. There is no doubt in the fact that the Trika system of practical Śaivism has a close relation with that philosophy; but even then the Trika is only a part and not the whole of it. Kashmir Śaivism has been dealt with in detail in its two aspects of theory and practice. A principle of theory is to be practically experienced in life by means of worship and meditation called *upāsanā*. Many systems of *upāsanā* have been recognised in Śaivism as the paths that lead to the highest step in the realization of the real self and the Trika system has been recognized as the best and the highest among them. Verses from Śaiva agamas quoted in *Parātriśikā-Vivaraṇa* say about these systems as follows:

(क) परात् परतरं त्रिकम् ।

(*P.T.V.* p. 91)

(ख) वेदाच्छैवं ततो वामं ततो दक्षं ततः कुलम् ।
ततो मतं ततश्चापि त्रिकं सर्वोत्तमं परम् ॥

(*Ibid.*, p. 92)

(ग) वाममार्गाभिषिक्तोऽपि दैशिकः परतत्त्ववित् ।
संस्कार्यो भैरवे सोऽपि कुले कौले त्रिकेऽपि सः ॥

(*Ibid.*, p. 92)

An aspirant has been advised not to stick to any one practice in *upāsanā*. He can choose any system of practice

that leads him to God-realisation. Thus says Lord Śiva in *Mālinīvijaya*:

किंत्वेतदत्र देवेशि नियमेन विधीयते ।
तत्त्वे चेतः स्थिरं कार्यं तच्च यस्य यथास्त्विति ॥

(*M.V.T.* 18-79)

Abhinavagupta also says in his *Tantrāloka*—

परतत्त्वप्रवेशे तु यमेव निकटं यदा ।
उपायं वेत्ति स ग्राह्यस्तदा त्याज्योऽथवा क्वचित् ॥

(*T.A.* IV-273)

Thus it is clear enough that Trika system is one of the many such systems of practice which result in God realization. It is therefore one among many practical paths recognised by Kashmir Śaivism. The highest philosophical principles of Śaiva monism can be realized through the practice of other paths like *Kaula*, *Mata*, *Vāma* etc., as well. Thus Trika is a part of Kashmir Śaivism and is not the whole of it. Therefore it is not correct to identify the whole of Kashmir Śaivism with *Trika śāstra*.

The works listed below belong to Trika section of Śaivism —(1) *Mālinī-vijaya Tantra;* (2) *Mālinī-vijaya Vārtika;* (3) *Svacchanda Tantra;* (4) *Netra Tantra;* (5) *Vijñāna-bhairava;* (6) *Parā-trīśikā;* (7) *Śiva-sūtra;* (8) *Spandakārikā:* (9) *Tantrāloka;* (10) *Tantrasāra;* (11) *Tantra-vaṭadhānikā.* These are the important original works on Trika system which are available at present. Many other works on it are lost. Some of these works carry one or more commentaries as well.

The word *Trika* means a 'Trinity'. The Trika system of Śaiva yoga consists of several trinities and therefore this name is correctly given to it. The first trinity of the system is

that of its basic scriptures. This system is based on (1) *Siddhā Tantra*, (2) *Mālinī Tantra* and (3) *Nāmaka Tantra.* The system teaches a practice of yoga which is analysed into three major categories named *Śāmbhava*, *Śākta* and *Āṇava.* This is the second trinity of this system.

An aspirant has to start from a position where the whole existence is to be taken as a trinity of God, soul and the inbetween relation. God is *Siva*, the embodiment of all auspiciousness. Soul and his phenomenon is called *Nara.* God descends, as it were, to the position of soul and phenomena and soul ascends, as it were, to the position of God, according to the philosophy of the Trika system. This descending and ascending is not any physical activity. It is neither any transformation; because God does not undergo any change in His essential nature and it is on that account that He is an eternal and absolute reality. He simply manifests a show of ascending and descending. Manifesting an obscuration of His Godhead and pure consciousness, He appears in the form of soul and the objective universe. This appearance is manifested in the manner of a reflection and the means of that manifestation is the divine power of God. He has the power to obscure His nature and is, on account of His basic nature, prone towards the manifestation of that obscuration. It is that playful nature which is the Godhead and the essence of God. Had He not been prone to manifest souls and their universe, He would not have been accepted as God. Moreover, God is prone to reveal His real nature, and by virtue of that kind of his proneness, He reveals Himself to a worldly soul, and that soul realizes himself to be none other than God. That playful and divine activity of God, through which He conceals and reveals His real nature, and which alone has been accepted as His Godhead, is His *Śakti.* *Śakti* is the path through which God descends, as it were, to the position

of soul and world, and it is *Śakti* which is the path through which a soul realizes himself and his world as God and God alone. This trinity of (1) God, (2) His power and (3) the universe consisted of souls and their objective phenomena is termed as the trinity of *Śiva*, *Śakti* and *Nara*. This is the most important trinity, because the whole existence consists of it. A person devoted to *Trika śāstra* has to start his *Sādhanā* from this trinity. He has to see that he has descended to the position of a worldly soul through the Śakti of Śiva and that he can reattain his Śivahood by the means of realizing Śakti as his own nature. One may say and profess that he is God, but he cannot have any firm belief in that professing, because he may not possess the powers of God. That professing would be only a sort of hypocricy. But when, through the practice of Yoga taught in the Trika system, he realizes actually that he possesses the divine powers of omniscience, omnipotence, etc., his professed belief in his Godhead becomes real and firm. Therefore a practical realization of one's divine powers is the only means of the attainment of his Godhead. *Śakti* is, in this way, that path through which a soul ascends, as it were, to his divine nature of absolute Godhead. It is on this account that this trinity of *Nara*, *Śakti* and *Śiva* is very often praised by Śaiva saints and philosophers. Thus says Abhinavagupta in his *Vivaraṇa* on *Parātrīśikā*:

(क) नरशक्तिशिवात्मकं त्रिकं
हृदये या विनिधाय भासयेत् ।
प्रणमामि परामनुत्तरां
निजभासां प्रतिभाचमत्कृतिम् ॥ (*P.Tr.* p. 2)

(ख) नरशक्तिशिवात्मकं हीदं सर्वं त्रिकरूपमेव ।
(*Ibid.*, p. 73)

Jayaratha, in his *Tantrāloka-Viveka*, takes this trinity of phenomenal existence as **'aparam trikam'**, the lower trika[1] (T.A.V. Vol. 1, p. 20, 21)

An aspirant, taking his position in this phenomenal Trika, has to realize the trinity of his divine powers to do, to know and to will. When he feels actually that he can do and know what he likes and that he can materialize his will, he becomes sure about his natural Śivahood. This trinity of powers to will, to know and to do, termed as *Icchāśakti*, *jñānaśakti* and *kriyāśakti*, is taken as **'parāparam trikam'**, the intermediary Trika by Jayaratha[2] (T.A.V. Vol. 1, p. 16). This trinity of powers is the path through which *Śiva* descends, as it were, to the position of *Nara* and through which *Nara* ascends back, as it were, to the position of *Śiva*. Thus it is the Śakti element of the phenomenal trinity.

The ultimate reality that is to be attained through the path of Śakti is Śiva the absolute God. He is the source of all creation and dissolution. His basic form is pure consciousness free from all relative subjectivity and objectivity. That consciousness is pure and limitless consciousness alone. It is not liable to any limitations of time, space and individuality. It is a limitless, eternal and absolute consciousness. In fact it cannot be described correctly by means of any words. The word 'consciousness' also does not express it correctly and completely. It is used just to eliminate all

---

[1] इदानीमपरमपि त्रिकं परामृष्टुमाह—
—(तं.आ.वि.खं. १ पृ-२०) etc.

[2] तदेवं परं त्रिकं परामृश्य परापरमपि परामृष्टुमुपक्रममाणः प्रथमं तावत् परां देवीं परामृशति—इत्यादि
(तं.आ.वि.खं-१, पृ-१६)

relative conceptions about that reality which is ultimately realized through one's pure intuition developed through the practice of Yoga. God, the ultimate reality, appears like this in His noumenal aspect. Everything, including even an absolutely lifeless object like a lump of earth, or even a sinner or a criminal, is God and God alone when viewed in His phenomenal aspect; because everything emanates out of Him through His own divine and playful activity of Godhead and He alone appears in the form of everything in the manner of reflected manifestations. He is the sum-total of all divine powers. His powers are not different from Him. He is powerful enough to bear the reflections of His divine powers in Him. Those reflections, when manifested in Him, appear as the phenomenal universe consisted of numerous worldly souls and their objective existence. Therefore a perfect *Śivayogin* sees Śiva, the absolute God, in everything. God is to be realized in both these aspects in the practice of *Trikā* system of Yoga. His noumenal aspect is called *Prakāśa* or Śiva aspect and His phenomenal aspect is called *Vimarśa* or Śakti aspect in Śaivism. The two aspects of the absolute reality are not mutually different in any way. It is just for the purpose of clear understanding that such words have been coined and such conceptions have been formed about it. Therefore the absolute reality has been taken as an absolute synthesis called *Sāmarasya* of *Prakāśa* and *Vimarśa*. The trinity of these three aspects of the absolute reality is accepted as the '*param trikam*', the superior or the higher Trika, by Jayaratha in his commentary on *Tantrāloka*[3]. (T.A.V. Vol. 1, p. 7). An aspirant, taking his

---

[3] विसर्गप्रसरस्वभावत्वेन जगद्वैचित्र्यबीजभूतं शिवशक्तिसंघट्टात्मपरत्रिकशब्दवाच्यम् अनाख्यात्मकं विघ्नौघप्रध्वंसाय परामृष्टम् —(तं.आ.वि.खं-१ पृ-७)

position on the phenomenal Trika consisting of *Nara*, *Śakti* and *Śiva*, has to attain the absolute Trika consisting of the *Sāmarasya* of *Prakāśa* and *Vimarśa* through the practical realization of the intermediary Trika consisting of the powers of *Kriyā*, *Jñāna* and *Icchā*. It is on this account that the practice of this type of Śaiva yoga has been given the name of *Trikā Ācāra*.

The Trika Yoga gives the highest importance to *samāveśa*, rather than to meditation and *Samādhi*. *Samāveśa* is a sort of merging of the relative consciousness into the absolute one.[4] That results in a quick and intuitive realization of the absolute reality as one's self. *Samāveśa* is broadly analysed as being of three types of *Āṇava*, *Śakta* and *Śāmbhava*, being respectively the result of the three types of yoga. This threefold yoga is another trinity of the *Trika-śāstra*.

Trika has been assigned the highest position by the authors of Kashmir Śaivism as already mentioned above. Nearest to it in merit are *Matācāra* and *Kulācāra*. *Kulācāra* is popular among some *Tāntrika yogins* in other parts of India as well. The use of some tasteful and intoxicating objects of senses is essentially prescribed in the *Kulācāra*. It results in quick realization of one's Godhead. Philosophers like Śamkarāchārya followed another system of practice named *Samayācāra*. An aspirant has to use other substances like sweets, fruits, milk, etc., in place of meat, fish, wine, etc., in that *ācāra*. He has to use the former substances but has to suppose them to be the latter; or he has to make use of the latter substances through imagination alone. A strong

---

[4] आवेशश्चास्वतन्त्रस्य स्वतद्रूपनिमज्जनात् ।
परतद्रूपता शम्भोराद्याच्छक्त्यविभागिनः ॥
(तं.आ. १-१७३, ७४)

imagination of their use also becomes helpful in attaining a quick realization of one's Godhead. The practical use of intoxicants is neither essentially prescribed nor totally prohibited in the Trika system of practice. Here one can attain a *samāveśa* even without the actual or imaginary use of wine, etc. But what is there that is not Śiva? What object cannot lead to the realization of Śivahood? Therefore what is there that can be prohibited? Anything used in a proper way, as taught in the Āgama-śāstras, can be helpful in the realization of one's Śivahood according to Trika yoga. But the most essential element in that yoga is the practice in *Samāveśa*. Wine, etc., can only serve as aids to the attainment of *Samāveśa*. An aspirant may use them if these are helpful to him, or he may leave them, if he does not require or like them. This has been the policy of the practitioners of *Trikayoga*. The *Matācāra* has a position in between the Kaula and *Trika Ācāras*.

Below these is the place of *Vāmācāra*. It prescribed an excessive use of intoxicants without any element of modesty in its practice. While Kaulas use wine, etc. in closed door compartments, called *Kulacakras*, *Vamācārins* take it publicly and profusely. *Dakṣiṇācāra* prohibits the use of such objects and prescribes instead smearing of ashes from funeral pyres, inhabiting in cremation grounds, using skull bones as utensils, and so on. *Vāmācāra* is sweeter and quicker in results than *Dakṣiṇācāra* which is more or less barbaric in nature. All these *ācāras* are meant for saints and aspirants of high merit. An ordinary person cannot be initiated in such paths. Therefore these paths of practice are not fit for the common man. He has to follow the path of Vedic ritual called *Vedācāra*. The *Trikācāra* has one special merit that it can be practised by common man also. He can go on practising, side by side, some yogic practice of this yoga along with the practice of the Vedic path. That practice of yoga results in a momen-

tary spontaneous realization of the absolute self in course of time. Regular practice of that realization increases its duration. Its sweetness results in a spontaneous indifference towards sensual enjoyments and an aspirant attains the highest type of God-realization in course of time either in his present life or in some future life. That in the *Kramamokṣa*, which also is a result of *Trikayoga*.

The triangular diagram on the title page of this work suggests these and many other secrets of the *Trika system* of Śaivism.

CHAPTER XXIV

ŚAIVA-YOGA

Śaiva-yoga, as taught in the Trika system, is quite different in nature and details from the yoga systems of Patanjali and Gorakhanatha. It does not prescribe any practices involving any kind of austere penance or *haṭha*, a repressive method.[1] Any forcible concentration of mind on a particular object of meditation is not involved in the yoga of *Trika system*, nor does that yoga include any practices in forcible repression of mind, senses, instincts and emotions.[2] The yoga systems of Patanjali and Gorakhanatha are meant for monks living in hermitages under very austere discipline. The Śaiva yoga is meant for both a monk as well as a householder. Renunciation of the world and its sensual objects, sweet to senses,

---

[1] न योगो न तपो नार्चाक्रमः कोऽपि प्रणीयते ।
अमाये शिवमार्गेऽस्मिन् भक्तिरेका प्रशस्यते ॥
(*S.St.* I-18)

[2] स्वं पन्थानं ह्यस्येव मनसो ये निरुन्धते ।
तेषां तत्खण्डनायोगाद् धावत्युत्पथकोटिभिः ॥
किं स्विदेतदिति प्रायो दुःखेऽप्युत्कण्ठते मनः ।
सुखादपि विरज्येत ज्ञानादेतदिदं त्विति ॥
तथाहि गुरुरादिक्षद् बहुधा स्वकशासने ।
अनादरविरक्त्यैव गलन्तीन्द्रियवृत्तयः ॥
यावत्तु विनियम्यन्ते तावत्तावद्विकुर्वते ।
(*M.V.V.* II-109-6112)

is not very essential for the practitioner of Trikayoga. Both *bhukti*, enjoyment and *mukti*, liberation have been accepted by Śivayogins as the aims of life and the results of Śivayoga. An aspirant can attend to both these aims side by side. Sensual enjoyments lose their charm for a yogin when he experiences the taste of self bliss through some higher yogic practice and his interest in them falls off without any effort.[3] A Śivayogin may enjoy worldly pleasures even after he tastes the bliss of his pure[4] self. These cannot at all pollute his mind because he sees his divine self and its luxuriant sports in all such worldly activities and is not driven away by them.[5] Worldly life itself becomes liberation for him.[6] *Yama*, *Niyama* and *Pratyāhāra* are not essential for a Śivayogin.[7] Practice in *Samādhiyoga* also is not very much required by

---

[3] See above No. 2.

[4] लोकवद् भवतु मे विषयेषु स्फीत एव भगवन् परितर्षः ।
केवलं तव शरीरतयैतान् लोकयेयमहमस्तविकल्पः ।।
(*S.St.* VIII-3)

[5] निमज्जमानमप्येतन् मनो वैषयिके रसे ।
नान्तरार्द्रत्वमभ्येति निश्छिद्रं तुम्बकं यथा ।।
(*M.V.V.* I-108, 9)

[6] दुःखान्यपि सुखायन्ते विषमप्यमृतायते ।
मोक्षायते च संसारो यत्र मार्गः स शाङ्करः ।।
(*S.St.* XX-12)

[7] प्रत्याहाराद्यसंस्पृष्टो विशेषोऽस्ति महानयम् ।
योगिभ्यो भक्तिभाजां यद्व्युत्थानेऽपि समाहिताः ।।
(*Ibid*, I-17)

him. He has just to awaken himself by means of a super awareness attainable through some easy and spontaneous practices in Śivayoga and has to recognize his own self in everything and to see everything in his own self and as his own self.[8] It is on that account that Utpaladeva calls it an easy and new path—"**Sughaṭa eṣa mārgo navaḥ**"

सुघटष्ट मार्गो नवः । (*I.P.* IV-i-16)

The most essential and the central element of *Śivayoga* is called *Samāveśa* or *Āveśa*. It is a sudden charge of divine powers of God attainable through some easy practices in Śaivayoga. The individual consciousness of an aspirant becomes merged into universal consciousness in a *Samāveśa* and he actually feels that he is the omnipresent, omniscient and omnipotent God.[9] The *Samādhi* of the Yogasūtra is, in the view of *Śaivayogins*, a superior type of dreamless state

---

[8] रागद्वेषसुखासुखोदयलयाहङ्कारदैन्यादयो
ये भावाःप्रविभान्ति विश्ववपुषो भिन्नस्वभावा न ते ।
व्यक्तिं पश्यसि यस्य यस्य सहसा तत्तत्तदेकात्मता-
संविद्रूपमवेक्ष्य किं न रमसे तद्भावनानिर्भरः ॥
भावानां न च सम्भवोऽस्ति सहजस्त्वद्भाविता भान्त्यमी
निःसत्या अपि सत्यतामनुभवभ्रान्त्या भजन्तः क्षणम् ।
त्वत्सङ्कल्पज एष विश्वमहिमा नास्त्यस्य जन्मान्यतस्-
तस्मात्त्वं विभवेन भासि भुवनेष्वेकोऽप्यनेकात्मकः ॥
(*An.A.* 4, 5)

[9] आवेशश्चास्वतन्त्रस्य स्वतद्रूपनिमज्जनात् ।
परतद्रूपता शम्भोराद्याच्छक्त्यविभागिनः ॥
(*T.A.* I-173, 74)

called *suṣupti*,[10] while a *Samāveśa* is either the fourth state of spontaneous revelation called *Turyā* or the still higher transcendental state named *Turyātīta*[11].

The *Śivayoga* is at least as old as the Indus valley civilization. It has left its traces in *Upaniṣads*, *Smṛtis*, *Purāṇas* and *Mahābhārata*. *Bhagavadgītā* teaches one of its highest types in a detailed manner. The whole life history of Lord Krishna suggests him to have been a practitioner of the Śaiva path and *Śivayoga*. The traditions of that yoga may have given rise to certain practices of *yogācāras* and *Vajrayānins*. It may have been the basic and original source of the yoga of Patañjali. The Śaivayoga appeared in some details in *Āgama Śāstras* in the centuries round about the beginning of the Christian era. Scriptures like *Mālinīvijayottara*, *Svacchanda*, *Netrā*, etc. describe it in greater details. Some of its practices got a clearer expression in *Śivasūtra* and many

---

[10] सुषुप्तं तु देहाद्यनादरकृतमचिरकालं चेतिविशेषः ।
तत्रापि श्रमकृतं निद्रा धातुदोषकृतं मूर्च्छा, द्रव्यकृतं
मदोन्मादादि, स्वातन्त्र्यकृतं समाधिः इत्याद्यवान्तरभेदाः ।
(*I.P.V.* III-ii-13)

[11] यदा तूक्तगुरूपदेशादिदिशा तेनैवाहम्भावेन स्वातन्त्र्यात्मना व्यापकत्वनित्यत्वादिधर्मपरामर्शमात्मनि विदधता ततः शून्यादेः प्रमेयादुन्मज्ज्येवास्यते तदा तुर्यातीतावस्था । यदापि परामृष्टतथाभूतवैभवादिनित्यैश्वर्यसम्भेदेनैवाहम्भावेन शून्यादिदेहधात्वन्तं सिद्धरसयोगेन विध्यते, तदास्यां तुर्यदशायां तदपि प्रमेयतामुज्झतीव । सेयं द्वय्यपि जीवन्मुक्तावस्था समावेशःइत्युक्ता शास्त्रे ।
(*Ibid*, III-ii-12)

more in *Vijñānabhairava*. Somānanda expressed some in his *Śivadṛṣṭi* and Bhaṭṭa Kallaṭa in his *Spandakārikā*. Abhinavagupta collected the whole material available on the subject, arranged it in a scholarly manner and expressed it with the efficiency of an able teacher in his voluminous work named *Tantrāloka*. Later he wrote a gist of that extensive work under the title of *Tantrasāra*. Later authors composed some minor works on it and wrote commentaries on many of the above mentioned scriptures and treatises. All those works belong to the *Trika* system of Śaiva yoga. Śaivism recognises some other systems like *Vāma*, *Kaula*, *Mata*, *Samaya* etc. But no author has so far written any detailed and systematic work like *Tantrāloka* on any of those systems. Therefore the special practices prescribed in those systems are shrouded in mystery even up to this day. Many of the *Trika* practices are common to the other systems also, but many of them belong specially to this system alone.

The Śaiva-yoga of the *Trika* system is analysed into many types of higher and lower practices. The yoga of Patañjali starts from the practices of the lowest type and ends with those of the highest type. The aim in arranging them in that order is to lead a practitioner from step to step to the highest type of *Samādhi*. But Abhinavagupta starts his *Tantrāloka* with the highest type of yoga and comes down gradually to lower types of its practices. From those he comes down to many practices in Śaiva ritual. He is of the view that an aspirant should catch hold of the highest practice and should try it. If, however, he feels that he is not capable to tread the highest path, he can come down to the path nearest to it. One may in this way come down to any lower path in accordance with his psychological capabilities. All the respectively lower paths in the Śivayoga are meant for persons of lesser capabilities. A preceptor in Trika system has to see as to which path is fit for which disciple.

He has been advised not to prescribe only one path to each and every aspirant.[12]

The highest path of practice in *Trika* system is known as *Śāmbhavayoga*. Its other names are *Śāmbhavopāya*, *Icchopāya*, *Icchāyoga*, *Nirvikalpa* yoga and *Abhedopāya*. All these names suggest certain aspects of its nature. *Śāmbhava* is a practice in which all mental activities stop and mind shines without any flutter of ideas[13]. Mind, freed from all objective activities of cognition and conception, turns towards subject and its light gets merged into the superior light of the subject, the internal self of a being. The light of pure consciousness alone shines in such practice and an aspirant discovers the pure transcendental aspect of his self in that state. The duration of that state of pure consciousness increases by regular practice and the practitioner experiences superior self bliss, sheds off all limitation of time, space and individuality, realizes his powers of omniscience and omnipotence and recognises himself as absolute God.[14] All this happens

---

[12] चित्तभेदान्मनुष्याणां शास्त्रभेदोवरानने ।
व्याधिभेदाद् यथा भेदो भेषजानां महौजसाम् ।
यथैकं भेषजं ज्ञात्वा न सर्वत्राभिषज्यति ।
तथैकं हेतुमालम्ब्य न सर्वत्र गुरुर्भवेत् ॥
(*TA* Vol. III, p. 55)

[13] अकिञ्चिच्चिन्तकस्यैव गुरुणा प्रतिबोधतः ।
जायते यः समावेशः शाम्भवोऽसावुदीरितः ।
(*M.V.T.* II-23)

[14] स्वातन्त्र्यशक्तिमेवाधिकां पश्यन् निर्विकल्पमेव भैरवसमावेशमनुभवति ।
(*T.S.* p. 10)

by means of intuition and not by means of thinking or understanding capacities, both of which become absorbed in the pure lustre of consciousness of the self in that state. This is the highest type of practice in *Śāmbhavayoga*. A certain type of bodily posture, as described in the sixth chapter of Bhagavadgītā also[15], becomes helpful in the beginning of the practice of this yoga; but it is not required afterwards. When this yoga ripens completely, it attains the position of *Anupāya yoga*, that is, the yoga without any means or practice. It is an absolute spontaneous realization of the truth. An aspirant sees everything as his self in that state and realizes that absolute pantheistic principle of Śaivism in which everything is as much God as Lord Śiva Himself.[17] This is the

---

[15] समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ।।
(*Bh. G.* VI-13)

[16] उपायजालं न शिवं प्रकाशयेद्, घटेन किं भाति सहस्रदीधितिः ।।
विवेचयन्नित्थमुदारदर्शनः, स्वयंप्रकाशं शिवमाविशेत् क्षणात् ।। (*T.S.* p. 9)

[17] सर्वे भावाः स्वमात्मानं जानन्तः सर्वतः स्थिताः ।
मदात्मना घटो वेत्ति वेद्म्यहं वा घटात्मना ।।
सदाशिवात्मना वेद्मि स वा वेत्ति मदात्मना ।
- - - - - - - - - - - - - - - - - - - -
- - - - - - - - - - - - - - - - - - - -
सर्वे सर्वात्मका भावाः सर्वसर्वस्वरूपतः ।
- - - - - - - - - - - - - - - - - - - -
- - - - - - - - - - - - - - - - - - - -

Parādvaita state of a Śivayogin[18].

Śāmbhava, in short, is a sort of practice in pure being without any becoming. An aspirant has to give complete rest to his mind and his nervous system in a special posture referred above. He has to take complete rest in his real nature freed from all mental activities. Giving up all activities of mental assimilation and elimination, he relaxes in his real nature of pure, limitless and all containing complete consciousness[19]. This is the highest type of Śāmbhava yoga.

नानाभावैः स्वमात्मानं जानन्नास्ते स्वयं शिवः ।
चिद्व्यक्तिरूपकं नानाभेदभिन्नमनन्तकम् ॥
(*S.D.* V-104 to 109)

[18] (*i*) इदं हि तत् पराद्वैतं भेदत्यागग्रहौ न यत् ।
(*M.V.V.* I-123)

(*ii*) इदं द्वैतमिदं नेति तदिदं च द्वयाद्वयम् ।
इति यत्र समं भाति तदद्वयमुदाहृतम् ॥
(*Ibid*, I-629)

(*iii*) अत एव पराद्वैतं यद्विश्वानुग्रहात्मकम् ।
(*Ibid*, II-18)

(*iv*) या तत्र (जगदानन्दे) सम्यग् विश्रान्तिस्तत्
पराद्वैतमुच्यते ।
(*Ibid*, II-42)

[19] तत् किं नाम सुनिश्चितं वद पदं सत्यं हि तच्छ्रूयताम् ।
न त्यागी न परिग्रही भज सुखं स्वस्थो यथावस्थितः ॥
(*An. A.* 1)

There is another important type of this yoga which is practised with the help of the letters and sounds of Indian alphabet. Different aspects of the Godhead of *Śiva-tattva* are visualized as being represented by vowel sounds from *a* (अ) to visarga. Letters from *ka* (क) to *ha* (ह) are seen as representing the reflections of the divine powers of God appearing as *tattvas* from *Pṛthvī* to *Śakti*. These letters do not denote those tattvas through *Abhidhā*, because no mutual '*saṅketa*' exists between these letters and those tattvas; nor do they indicate them through *lakṣaṇā*. Their mutual relation is that of a mysterious type of *Vyañjanā* or suggestion. An aspirant discovers his own self as bearing the reflections of his own powers appearing simultaneously in the forms of letters, sounds and tattvas within the lustre of its own pure consciousness[20]. Those visualized letters and sounds manifest intuitively to him his own divine powers of Godhead through suggestion.

The garland of those letters arranged in its regular order from *a* (अ) to *ha* (ह) is termed as *Mātṛkā*. The same garland arranged in a confused order, starting from *na* (न) and ending

---

[20]. (*i*) सर्वमिदं भावजातं बोधगगने प्रतिबिम्बमात्रं प्रतिबिम्बलक्षणोपेतत्वात् ।

(*T.S.* p. 10)

(*ii*) एवं यथैतत् प्रतिबिम्बितं भाति तथैव विश्वं परमेश्वर प्रकाशे ।

(*Ibid*, p. 11)

(*iii*) हेतुश्च परमेश्वरशक्तिरेव स्वातन्त्र्यापरपर्याया भविष्यति । विश्वप्रतिबिम्बधारित्वाच्च विश्वात्मकत्वं भगवतः ।

(*Ibid*, p. 11)

in *pha* (फ) is called *Mālinī* which is quicker in result if compared to *Mātṛka*.[21] These elements of *Śāmbhava yoga* can neither be clearly thought of, nor exactly understood, nor vividly expressed. They are beyond all conceptions (Vikalpas) while the activities of thinking, understanding and expressing belong to the domain of conception. The *Śāmbhava* is therefore accepted as a *nirvikalpa* method of self-realization.[22] It is the direct means to realization, because the self sees itself through its own lustre of consciousness in this yoga.[23] Nothing, not even the means, stands

---

[21] यथेष्टफलसंसिद्ध्यै मन्त्रतन्त्रानुवर्तिनाम् ।
न्यसेच्छाक्तशरीरार्थं भिन्नयोनिं तु मालिनीम् ॥

(*M.V.T.* III-36)

(See *P.Tr.V.* pp. 151 to 154)

[22] (*i*) निर्विकल्पभवदीयदर्शन-प्राप्तिफुल्लमनसां महात्मनाम् ।
उल्लसन्ति विमलानि हेलया चेष्टितानि च वचांसि च स्फुटम् ॥

(*S.St.* XII-7)

(*ii*) निराधारं मनः कृत्वा विकल्पान् न विकल्पयेत् ।
तदात्मपरमात्मत्वे भैरवो मृगलोचने ॥

(*V.Bh.* 108)

[23] कोऽहं कोऽहं यावदित्थं स्मरामि, सोऽहं सोऽहं तावदासं परोऽस्मि ।
स्यां चास्मृत्वा त्वामिमं मां च तं यं, स्वात्मा स्वात्मन्यस्मि शेषोऽहमेकः ॥

(*S.J.D.* 8)

between the realized and the realizer in it. A practitioner has simply to exercise his power of will to enter into the state of pure and absolute consciousness and he attains a sudden charge of absolute Godhead known a *Śāmbhava Samāveśa*. *Śāmbhava* is known as *Icchāyoga* or *Icchopāya* on that account[24].

If a person feels that he is not capable to succeed in the practice of *Śāmbhavayoga*, he can try *Śāktopāya* which has its position just below it. The other names of this yoga are —*Śākta yoga*, *Jñāna yoga*, *Jñānopāya*, etc. It consists of a regular practice in impressing the concept of the exact reality on one's mind. It is a constant practice in knowing the exact reality. An aspirant has to imagine again and again that he is God, he is all this, all this appears in him, all this is the play of his Godhead, and so on[25]. That imagination is

---

[24] ज्ञानस्य चाभ्युपायो यो न तदज्ञानमुच्यते ।
ज्ञानमेव तु तत् सूक्ष्मं परं त्विच्छात्मकं मतम् ॥
(*T.A.* I-144)

[25] (*i*) शिवान्तेभ्यस्तत्त्वेभ्यो यदुत्तीर्णम् अपरिच्छिन्न संविन्मात्र-
रूपं तदेव च परमार्थः . . . ।
तदेव चाहम् । अतो विश्वोत्तीर्णो विश्वात्मा चाहम् इति ।
(*T.S.* p. 21)

(*ii*) यो निश्चयः पशुजनस्य जडोस्मि कर्मसम्पाशितोऽस्मि
मलिनोऽस्मि परेरितोऽस्मि ।
इत्येतदन्यदृढनिश्चयलाभसिद्धया, सद्यः
पतिर्भवति विश्ववपुश्चिदात्मा ॥
(*Ibid*, p. 32)

called *Bhāvanā* and therefore the *Śāktayoga* is known as *Bhāvanā yoga* as well. A regular practice in such *Bhāvanā* creates a deep impression of the exact truth and a firm belief in it. A practitioner of *Śāktayoga* developes as firm a belief in that truth as in his name, parentage, etc.[26] This yoga can be compared to a sort of self hypnotism, though it is not exactly that. A regular practice in mental repetition of the exactly correct nature of the real self destroys the age old incorrect belief of a practitioner[27] and he starts to feel that the pure and limitless consciousness alone is his self and that he possesses all the divine powers of Godhead. A person, having attained perfection in *Śāktayoga*, attains the *Śākta Samāveśa* of Śivahood and becomes fit for the practice of *Śāmbhava yoga*. The element of will dominates the practice in *Śāmbhava* but that of knowledge becomes predominant

---

[26] एकवारं प्रमाणेन शास्त्राद्वा गुरुवाक्यतः ।
ज्ञाते शिवत्वे सर्वस्थे प्रतिपत्त्या दृढात्मना ॥
करणेन नास्ति कृत्यं क्वापि भावनयापि वा ।
सकृज्ज्ञाते सुवर्णे किं भावनाकरणादिना ॥
सर्वदा पितृमात्रादितुल्यदार्ढ्येन सत्यता ।

(*S.D.* VII 5 to 7)

[27] विकल्पबलात्तु जन्तवो बद्धमात्मानमभिमन्यन्ते । सोऽभिमानः संसारप्रतिबन्धहेतुः । अतः प्रतिद्वन्द्विरूपो विकल्प उदितः संसारहेतुं विकल्पं दलयति, इत्यभ्युदयहेतुः ।

(*T.S.* p. 21)

in *Śāktayoga*.[28] Several types of this yoga have been discussed in *Tantrāloka*, *Tantrasāra*, *Vijñānabhairava* and *Śivadṛṣṭi*. Some of those types have been termed as *yāga*, *homa*, *japa*, *vrata*, *yoga*, etc.[29] These may be studied in detail in those works.

Next to *Śākta* is the place of *Āṇavayoga* in the descending order. A person, who may not find interest in the former, can take up the latter which is of several higher and lower types. The *Āṇava* is known as *Kriyāyoga* or *Kriyopāya*, because mental activity of meditation dominates its practice. Certain objective elements are taken as the targets of meditation in this yoga and they are imagined to be identical with *Paramaśiva* and in this way a practitioner feels his omnipresence. Some of those objective elements are nearer to one's self and some are farther and the Āṇavayoga is of several categories on that account. The nearest to the self is *buddhi*, the understanding capacity. Then comes *prāṇa*, the life force or the force of animation and next to it is the place of *deha*, the physical body. Still farther is the phenomenal universe consisting of time and space and the elements which

---

[28] तत्रापि स्वातन्त्र्यवशादनुपायमेव स्वात्मानं प्रकाशयति, सोपायं वा । सोपायत्वेऽपीच्छा वा, ज्ञानं वा, क्रिया-वाऽभ्युपाय इति त्रैविध्यं शाम्भवशाक्ताणवभेदेन समावेशस्य ।

(*Ibid*, p. 7)

[29] सत्तर्क एव साक्षात् तत्रोपायः । स एव च शुद्धविद्या । स च बहुप्रकारतया संस्कृतो भवति । तद्यथा-यागो, होमो, जपो, व्रतं योग इति ।

(*Ibid*, p. 25)

have their place in them.[30] *Āṇavayoga* with *buddhi* as the target of meditation is called *Dhyānayoga.* Functions of buddhi involve a three dimensional existence of a knowing subject, a known object and the action of knowing. A practitioner of *Dhyānayoga* has to imagine these three as combining into one limitless and divine consciousness fluttering inward and outward by means of the circle of its divine powers ('Śakticakra') capable to create, to sustain, to dissolve, and to assimilate any objective element or elements.[31] He has to practise the application of this imagination again and again with respect to any objects coming in contact with his senses till he starts to feel actually that he is really capable to create,

---

[30] विकल्पः कस्यापि स्वयमनुपयन् पूर्णमयताम्
उपायात् संस्कारं व्रजति स उपायोऽत्र बहुधा ।
धियि प्राणे देहे तदनु बहिरित्याणवतया
स निर्णीतो नैषां परफलविधौ कापि हि भिदा ॥

(*Ibid*, p. 43)

[31] तत्र प्रमातृप्रमाणप्रमेयरूपस्य वह्न्यर्कसोमत्रितयस्य संघट्टं ध्यायेद् यावदसौ महाभैरवाग्निः ध्यानवातसमिद्धाकारः सम्पद्यते। तस्य प्राक्तनशक्तिज्वालाद्वादशकपरिवृतस्य चक्रात्मनः चक्षुरादीनामन्यतमसुषिरद्वारेण निःसृतस्य बाह्ये ग्राह्यात्मनि विश्रान्तं चिन्तयेत् । तेन च विश्रान्तेन प्रथमं तद्बाह्यं सोमरूपतया सृष्टिक्रमेण प्रपूरितं, ततो अर्करूपतया स्थित्याऽवभासितं, ततोऽपि संहारवह्निरूपतया विलापितं, ततो अनुत्तरात्मतामापादितं ध्यायेत् ।

(*Ibid*, p. 36)

to sustain, to dissolve and to absorb anything and everything.[32] This experience results in an *Āṇavasamāveśa* of Śivahood and makes the practitioner fit for the practice of the above mentioned *Śākta-yoga*.

Practice in relaxation on the functions of life force is the next *yoga*. The functions of *Prāṇa*, the life force, are of five types. *Prāṇa* and *Apāna* are the activities of objective elimination and assimilation. These two functions of life force are experienced in *jāgrat*, the waking state and *Svapna*, the dreaming state.[33] Both these get absorbed into the subject in a vacuum-like consciousness in *Suṣupti*, the sleeping state. The functioning of animation in that state is called *Samāna*.[34]

---

[32] एवमस्यानवरतं ध्यायिनः स्वसंविन्मात्रपरमार्थान् सृष्टिस्थिति-संहार-प्रबन्धान् सृष्ट्यादि-स्वातन्त्र्य-परमार्थत्वं च स्वसंविदो निश्चिन्वतः सद्य एव भैरवीभावः। (*Ibid*, p. 37)

[33] (*i*) प्राणापानमयः प्राणः प्रत्येकं सुप्त जाग्रतोः ।
(*I.P.* III-ii-19)

(*ii*) तत्र किञ्चिज्जहती क्वचित् पतन्ती च प्रश्वासनिः-श्वासरूपा क्रमेण प्राणत्वमपानत्वं च विशेषं दर्शयति । तदिदं विशेषद्वयं जाग्रति तावत् स्फुटमेव । . . . स्वप्नेऽपि तद्द्वयमस्त्येव . . . स्वयमेव च वेद्यसंवेदनात् त्यागोपादानरूपा स्थितिः संवेद्यत एव ।
(*I.P.V.* III-ii-19)

[34] (*i*) तत्र प्राणापानयोर्यश्छेदो विश्रान्तिः कंचित् कालं तदात्मा . . . समानः । (*Ibid*)

(*ii*) तच्छेदात्मा समानाख्यः सौषुप्ते विषुवत्स्विव ।
(*I.P.* III-ii-19)

Objective elements start to appear in their real nature of pure consciousness in *Turyā*, the state of revelation, and the functioning of life force in that state is called *Udāna* in which all the conceptual beliefs are burnt to ashes as it were.[35] The whole existence shines as all containing, single, pure and limitless consciousness in *Turyātīta*, the absolutely transcendental state, and the functioning of life force in that state is called *Vyāna*, the all pervading and all containing *Prāṇa*.[36] Śaiva yoga, with these functions of *Prāṇa* as the targets of meditation, is called *Prāṇayoga*. It is known as *Uccārayoga* as well. A practitioner of *Uccārayoga* experiences self-bliss in its six gradually finer categories through this yoga. A practitioner, making his soul (puruṣa) and its transcendence (Śunyatā) as the targets of meditation, experiences respectively the *Nijānanda* and *Nirānanda* categories of self-bliss. Medi-

---

35 (*i*) मध्योर्ध्वगाम्युदानाख्यस्तुर्यगो हुतभुङ्मयः ।

(*Ibid*, III-ii-20)

(*ii*) सकलस्य भेदस्याभेदसारतादानलक्षणं विलापनमाश्यानस्येव सर्पिषो विदधती उदानवृत्तिर्विज्ञानकालादारभ्य सदाशिवान्तं, सा तुर्यात्मिका दशा ।

(*I.P.V.* III-ii-20)

36 (*i*) विलीने तु भेदे सर्ववेद्यराशिरूपतत्त्वभूतभुवनवर्गात्मकदेहव्यापनरूपेण प्राणवृत्तिर्व्यानरूपा विश्वात्मकपरमशिवोचिता तुर्यातीतरूपा ।

(*Ibid*, III-ii-20)

(*ii*) व्यानो विश्वात्मकः परः ।

(*I.P.* III-ii-20)

tation on *Prāṇa* and *Apāna* results in the experience of *Parānanda*. The other three *Prāṇas*, when meditated upon, result in the experience of *Brahmānanda*, *Mahānanda* and *Cidānanda* respectively.[37] All these experiences give rise to different types of *Āṇava-samāveśa*. Finally a practitioner experiences that limitless self-bliss which is known as *jagadānanda* in the Trika Śāstra and which alone can be compared to that divine passion-like tendency of God which is responsible for the basic creation of this phenomenal existence.[38] That experience results in a superior *Āṇava-samāveśa* and makes a practitioner fit for *Dhyānayoga* of the Trika

---

[37] एवं शून्यात् प्रभृति व्यानान्तं या एता विश्रान्तयस्ता एव निजानन्दो, निरानन्दः, परानन्दो, महानन्दश्चिदानन्द इति षड् आनन्दभूमयः ।

(*T.S.* p. 38)

[38] (*i*) यत्र कोऽपि व्यवच्छेदो नास्ति यद्विश्वतः स्फुरत् ॥
यदनाहतसंवित्तिपरमामृतबृंहितम् ।
यत्रास्ति भावनादीनां न मुख्या कापि संगतिः ॥
तदेव जगदानन्दमस्मभ्यं शम्भुरूचिवान् ।
तत्र विश्रान्तिराधेया हृदयोच्चारयोगतः ॥

(*T.A.* V-50 to 52)

(*ii*) स एव भगवानन्तर्नित्यं प्रस्फुरदात्मकः ॥
अन्तःस्थसर्वभावौघपूर्णमध्यमशक्तिकः ।
स्वेच्छा-क्षोभस्वभावोद्यज्जगदानन्दसुन्दरः ॥
शिवशक्त्योः स संघट्टः स्नेह इत्यभिधीयते ॥

(*M.V.V.* I 93 to 95)

system. Ecstasy, (आन्द्), upward jerking, (उद्भव or प्लुति) trembling, (कम्प), drowsiness (निद्रा) and dizziness, (घूर्णि) appear by turns as the exterior signs of the ripening of the interior experiences of all the above categories of self-bliss.[39]

Karaṇayoga has its place below *Uccārayoga*. An aspirant, not interested in the above mentioned superior types of *Āṇavayoga*, can practise *Karaṇayoga* or *Dhvaniyoga*. *Karaṇa* is a name given to physical body along with its nerves and nerve centres which are made the targets of meditation in this yoga. The well known *Kuṇḍalinīyoga* and *Mudrās* like *Khecarī*, *Bhairavī*, etc., are included in *Karaṇayoga*.[40] These mental and physical practices find a place in other systems of yoga like those of Gorakhanātha also. But a deep imagination of one's all pervasive Godhead is to be practised along with these activities in the *Karaṇayoga* of the *Trika* system. This *Karaṇayoga* also produces an *Āṇava samāveśa* of Godhead and makes a person fit for a successful practice of the *Uccārayoga*. Sound of breathing also is made a target of meditation. Certain mystic syllables are imposed through deep imagination on that sound, so that it becomes

---

[39] आसु विश्रान्तिषु प्रत्येकं पञ्चावस्था भवन्ति प्रवेशतारतम्यात् । तत्र प्रागानन्दः पूर्णतांशस्पर्शात्, तत उद्भवः (प्लुतिः) क्षणं निःशरीरतायां रुढेः । कम्पः स्वबलाक्रान्तौ देहतादात्म्यशैथिल्यात् । ततो निद्रा बहिर्मुखत्वविलयात् । इत्थमनात्मनि आत्मभावे लीने स्वात्मनः सर्वमयत्वादात्मनि अनात्मभावो विलीयते इति अतो घूर्णिर्महाव्याप्त्युदयात् ।

(*T.S.* p. 40)

[40] करणं तु मुद्राप्रकाशने वक्ष्यामः ।

(*Ibid*, p. 43)

audible in the form of those syllables. One's unity with the absolute God is imagined as the meaning of those sounds and the practitioner succeeds in attaining an *Āṇava samāveśa*, on one hand, and in becoming fit for successful practice of *Karaṇayoga*, on the other hand. This yoga is called the *Dhvaniyoga*.[41]

An aspirant, who feels that he may not succeed in the above mentioned types of *Āṇavayoga*, can meditate upon the outer phenomenon in its two aspects of time and space known as *Kālādhvan* and *Deśādhvan*. Time is a subtle element. A relative succession of events[42] and actions is conceived as time. Its smallest unit is *kṣaṇa*, a moment. A moment is that unit of time for which a mental idea lasts.[43] The bigger units of time can be calculated as *muhūrta*, *ghaṭikā*, *prahara*, day and night, fortnight, month, year and so on. The still bigger units of time are *yuga*, *manvantara*, *kalpa* and the ages

---

[41] अस्मिन्नेवोच्चारे स्फुरन्नव्यक्तानुकृतिप्रायो ध्वनिर्वर्णः तस्य सृष्टिसंहारवीजे मुख्यं रूपम् । तदभ्यासात् परसंवित्तिलाभः ।

(*Ibid*, p. 42)

[42] (*i*) कालः सूर्यादिसञ्चारस्तत्तत्पुष्पादिजन्म वा ।
शीतोष्णे वाथ तल्लक्ष्यः क्रम एव स तत्त्वतः ॥

(*I.P.* II-i-3)

(*ii*) मूर्ति वैचित्र्यतो देशक्रममाभासयत्यसौ ।
क्रियावैचित्र्यनिर्भासात् कालक्रममपीश्वरः ।

(*Ibid*, II-i-5)

[43] कालस्तु भेदकस्तस्य स तु सूक्ष्मः क्षणो मतः ।
सौक्ष्म्यस्य चावधिर्ज्ञानं यावत्तिष्ठति स क्षणः ॥

(*T.A.* VII-25)

of gradually longer creations and dissolutions of the visible universe, invisible *Prakṛti*, *Māyā*, *Vidyā*, etc. A practitioner of *Kālādhvan* has to meditate again and again upon those different units of time and has to imagine deeply that they are contained within his single breath.[44] A regular and successful practice in such imagination carries him above the limitation of time and helps him in attaining such an *Āṇava samāveśa* in which he feels his Godhead in its eternity.

Time is further analysed into its fine, subtle and gross aspects. Time is calculated through the medium of ideas. Ideas are accompanied by word-images. Word images are formed of letters, syllables and words and these are the three aspects of time known as *Varṇa*, *Mantra*, and *Pada*.[45] The path of time is thus analysed into these three sub-paths.

Space also is likewise analysed into three aspects. Its finer aspect is taken in terms of five *kalās*. Each *kalā* contains several *tattvas* which are the subtle aspects of the space. Its gross aspect appears in the form of *bhuvanas*, the different worlds made of *tattvas*. A practitioner of the path of space has to make these three aspects of space, and the subvarieties in them, the targets of his meditation. Then he has to imagine deeply that these are contained inside his physical body which pervades them all. Body is then to be absorbed into *prāṇā*,

---

[44] एवमसंख्याः सृष्टिप्रलयाः एकस्मिन् महासृष्टिरूपे प्राणे, सोऽपि संविदि, सा उपाधौ, स चिन्मात्रे । चिन्मात्रस्यैवायं स्पन्दो यदयं कालोदयो नाम ।

(*T.S.* p. 57)

[45] तत्र वर्णमन्त्रपदाध्वनः कालाध्वनि स्थितिः परसूक्ष्मस्थूलरूपत्वात् ।

(*Ibid*, p. 47)

that into *buddhi*, that into *śūnya* (puruṣa tattva) and that into pure consciousness by means of deep imagination.[46] A regular practice in this type of imagination makes a Śivayogin immune from the limitation of space and he experiences his limitless Godhead in a *samāveśa* through this type of *Āṇavayoga*. The three paths of each time and space are together called *Ṣaḍadhvan*, the six paths of objective meditation. Another name of the *Ṣaḍadhvayoga* is *Sthānakalpanā*. This yoga with the external phenomena as the targets of meditation, results in a lower type of *Āṇava samāveśa* and makes a person fit for a successful practice in *Karaṇayoga* and *Dhvaniyoga*.

An aspirant of lesser ability can come down to Śaiva ritual which also is of several categories. That helps him in acquiring greater ability to practise any type of the above mentioned yoga. Details regarding that ritual have been discussed in detail in *Tantrāloka*, the gist of which is given in *Tantrasāra*.

The Śaiva yoga is not a practice in suppression of the functions of mind as taught by Patañjali[47]. It is a practice in uniting the individual and the universal subjects, or rather a sort of merger of the former in the latter by means of interesting and blissful practices as taught in Śaiva scriptures[48].

---

[46] तं समस्तमध्वानं देहे विलाप्य, देहं प्राणे, तं धियि, तां शून्ये, तत् संवेदने निर्भरपरिपूर्णसंवित् सम्पद्यते ।

(*Ibid* p. 63)

[47] योगश्चित्तवृत्तिनिरोधः ॥

(*Y.S.* I-2)

[48] योगमेकत्वमिच्छन्ति वस्तुनोऽन्येन वस्तुना ।

(*M.V.T.* IV-4)

A follower of the path of Saivism has to perform the Vedic ritual right from the ceremony of insemination to that of marriage[49]. This age-old religion of the *Śruti* and *Smṛti* is not to be dispensed with by him at any cost. Outwardly he has to perform the worship of Siva in accordance with the prevalent traditions; but inwardly he has to seek the exact truth through some esoteric yogic practices taught in the *Kaula* or *Trika* systems[50], the latter one being superior to the former one[51]. A practitioner of Śaivayoga has not to make any show of the powers aroused through its practice. Maintaining the semblance of an ordinary householder, he has to keep the divine and blissful results of Śaivayoga concealed in his person just as a coconut fruit keeps its nectar-like juice hidden inside its outward unpleasing appearance[52]. Devotion is an essential

---

[49] गर्भाधानादितः कृत्वा यावदुद्वाहमेव च ।
तावत्तु वैदिकं कर्म पश्चाच्छैवे ह्यनन्यभाक् ॥
(*T.A.V.* Vol. III, p. 278)

[50] अन्तः कौलो बहिः शैवो लोकाचारे तु वैदिकः ।
सारमादाय तिष्ठेत नारिकेलफलं यथा ।
(*Ibid*, p. 278)

[51] (*i*) परात् परतरं त्रिकम् ।
(*P.Tr.* p. 91)

(*ii*) वाममार्गाभिषिक्तोऽपि दैशिकः परतत्त्ववित् ।
संस्कार्यो भैरवे सोऽपि कुले कौले त्रिकेऽपि सः ॥
(*Ibid*, p. 92)

[52] See above No. 50.

aid to all the practices in Śaivayoga[53]. An aspirant not blessed with devotion for the Lord cannot easily succeed in the practice of Śaivayoga. The highest knowledge of the absolute monism has been termed as the highest devotion[54].

There is no restriction based on caste, creed, sex, etc., in eligibility for initiation in the Śaivayoga. The only conditions are those of devotion and urge. Even a person of the lowest caste can become a disciple in this yoga. He can become even a preceptor if he attains sufficient success in its practice[55].

---

53 (*i*) भक्तानां भवदद्वैतसिद्ध्यै का नोपपत्तयः ।
तदसिद्ध्यै निकृष्टानां कानि नावरणानि वा ॥
(*S.St.* I-15)

(*ii*) भक्तिलक्ष्मीसमृद्धानां किमन्यदुपयाचितम् ।
एतया वा दरिद्राणां किमन्यदुपयाचितम् ॥
(*Ibid*, XX-11)

54 ज्ञानस्य परमा भूमिर्योगस्य परमा दशा ।
त्वद्भक्तिर्या विभो कर्हि पूर्णा मे स्यात्तदर्थिता ॥
(*Ibid*, IV-9)

55 न मे प्रियश्चतुर्वेदो मद्भक्तः श्वपचोऽपिवा ।
तस्मै देयं ततो ग्राह्यं स च पूज्यो यथा ह्यहम् ॥
(*T.A.V.* Vol. III, p. 234)

CHAPTER XXV

THE INSTITUTIONS OF KASHMIR SAIVISM

SAMSAR CHAND KAUL

Kashmir has made a significant contribution to Indian culture. In view of its being a centre of learning, people from far and neighbouring countries used to come to this valley to enrich their knowledge at the feet of the great scholars and savants whom the valley produced from time to time. It was a haunt of sages and wise men who preached spiritualism and devoted their time to learning and teaching. The valley was dotted with Viharas and Mathas which were the hub of literary and scholarly activities. The Hindu and Buddhist scholars participated in religious and spiritual propagation here. Buddhism flourished with the patronage of emperors like Asoka and Kaniska for some time but it subsequently declined.

Saivism was in vogue from the very early times in the Valley. With the advent of Sangamaditya in the Valley some time about the seventh century A.D. the school of Monistic Saivism of Tryambaka got established in the Valley. It flourished here for centuries and contributed many new and profound doctrines to Indian Philosophy. Its teaching continued for several centuries at many institutions established by teachers like Vasugupta, Kallaṭa, Somānanda, Utpaladeva and Abhinavagupta.

With the advent of Islam the development of Kashmir Saivism was greatly hampered. The political instability in the valley also put the learned and wise men to great distress

and the literature produced by the scholars from time to time in the form of manuscripts and books was kept hidden out of fear of the tyrannical rulers. But in spite of such tyranies there have been people who were spiritually advanced to high degrees and one would always feel proud to get oral lessons at their feet and have discussions on spiritualism and know how of Yogic exercises.

Even with the advance and change of time people did not lose their interest and taste for learning the philosophy of Kashmir Saivism. For this purpose some very popular saints established Ashrams in Srinagar where teaching of Saivism was imparted for a long time. One among them is Swami Ramaju's Trika Ashram situated at Fatehkadal. This is the oldest ashram and was established by Pandit Rama Joo in a house belonging to Pandit Narayan Joo, father of Swami Laksman Joo. Swami Rama Joo resided in this house during the later part of his mortal life. He was a great saint. People held him in a great esteem for his spiritual advancement. Though he did not enjoy a very happy time in his early life yet he showed his inclination towards the study of saiva literature. Swami Mansa Ram Ji (Manakak Monga), a saint of high order, is said to have taken him under his care and made him one of his disciples. Dr R. K. Kaw writes the following about the Swami Ji:

> 'Shri Rama a born Siddha had a hereditary inspiration. He was initiated by his father, uncle and grand father. In his life time he was an outstanding and matchless scholar of Saiva Philosophy which he taught to numerous students. After his death his residential quarter situated at Fatehkadal, Srinagar was converted by his disciples into a Saiva Institute. His direct disciples and disciples of his disciples still continue to learn and impart learning to numerous students, their followers, at this seat of learning, even to this day'.

Another Ashram of Saivism is at Karannagar established by the disciples of Swami Vidhyadhar Jee. Swami Vidhyadharjee was a great scholar and a prominent disciple of Swami Rama Ji. He always remained detached from the world to attain self-realization or atmajnana. He imparted knowledge to his disciples during the period he lived in secluded places. But during his last days he was requested by his disciples to stay at the ashram set up by them to guide them and others on the path of spiritualism. He had a large number of followers who used to take lessons at his ashram till the expiry of his physical form. The Ashram is still flourishing owing to the continued activity of his followers.

The prominent institute of Kashmir Saivism functions at Ishbor (Gupta Ganga) which was set up by Dr Karan Singh, the Sole Trustee of the Dharmarth Trust. It was proposed to establish a College of Kashmir Saivism for which details were worked out, but some hitch at the eleventh hour turned the college into an institute where Sunday classes are held by Swami Laksman Joo. He is a Brahmachari of outstanding merit and is a great scholar and living exponent of Kashmir Saivism. Swami Ji, a disciple of Swami Mahtab Kak Ji, has a great rush of visitors for his darshan, especially on Sundays when discussions on topics regarding saivism take place. Some Indian and foreign scholars seek his guidance from time to time. His Ashram functions as a light-house to spiritualism.

His disciples Sharika Ji and Prabhaji both of whom are Yoginis of high order, are helping their master in the propagation of Saivism amongst the people in general and females in particular.

For some time past Swami Laksman Ji has been occasionally delivering lectures on Utpal Deva's Pratyabhijna Philosophy at the Sharda Peeth Research Centre, Karannagar, run by

Dr R. K. Kaw, thus benefiting those who are unable to go to Ishabar on Sundays.

Late Dr K. C. Panday established the Abhinavagupta Institute at the Lucknow University. The Institute is carrying on very useful work in guiding research scholars in Kashmir Saivism and Alankara Sastra. This is the only institute worth that name which exists in the present age.

Dr B. N. Pandit is a great scholar of Saivism in the present age. He is working at present in the Sanskrit Department of the Himachal University, Simla. He has recently introduced some research work on Kashmir Saivism in that University and is guiding several Ph.D. students in doing some useful research in the subject.

The Research Department of Jammu and Kashmir Government did some very useful work in Saivism by publishing original Sanskrit works on the subject and by translating a few of them into English. But its activities in this field have come to a complete stop in the present age of independence.

Some scholars at Varanasi having been inspired by M. M. Dr. Gopinatha Kaviraja have been doing some useful research work on the Saivism of Kashmir.

Scholars in France and Italy have been developing sufficient interest in Kashmir Saivism and have been doing sufficient research work in the subject for the last twenty years and that interest is now spreading in Great Britain and Canada also.

APPENDIX A

A FEW NOTES

1. It is not correct to call the Śaivism of Kashmir either an *Ābhāsavāda* or an idealistic monism, because one of the fundamental principles of that philosophy is a pragmatic realism. It could be better termed as *Svātantrya siddhānta*, or absolute theism.

2. Kashmir Śaivism, teaching an absolute pantheism, should not be confused with the *Advaita-vedānta* which leans towards the nihilistic doctrines of the *Mādhyamika* school of Buddhism.

3. The *Trika* system of theology has been highly popular with the Śaiva philosophers of Kashmir, but their school of thought is not completely wedded to that system alone, because the *Kaula* and *Mata* systems also were popularly followed and practised by them. *Trika* is thus only a part and not the whole of Kashmir Śaivism.

4. *Śāstras* named *Āgama*, *Spanda* and *Pratyabhijñā* are not in fact any different schools or sub-schools of thought like those of Kumarila and Prabhakara. Some early research scholars took them as different schools. Others followed them and it has since become a habit with writers and teachers to call them like that. There is complete agreement between the basic doctrines of *Spanda śāstra* and *Pratyabhijñā śāstra*, the former dealing mainly with the theology and the latter with the philosophy of one and the same school of thought and the *Āgamaśāstra* is their common literary source. These three *śāstras* are therefore just three sections of the literature of Kashmir Śaivism and it is only in that sense that they are

some times being mentioned as 'schools' by some eminent teachers of that philosophy.

5. An attempt to establish a correlation of the *Kula*, *Trika* and *Krama* systems of practice with the so called three schools of Śaivism and also with the three *upāyas* of practical Śaivism, being based only on the imagination of the modern research scholars, is not at all correct. The term *Krama* can be used either for a pure *Āṇavopāya* or a mixture of *Āṇava* and *Śākta*, because *krama*, (regular succession), has a scope in *kriyā* and *Āṇava* is the *Kriyāyoga*. Besides, *Krama* has not been counted among independent systems in any scriptures, though it is a very important element in the *Kriyāyoga* of all the Tāntric systems like *Kula*, *Mata*, *Trika*, etc. and has, on that account, been termed as *Kramadarsana* by some ancient authors also.

6. Scholars like Rahula Sankrityayana saw a Buddhist inspiration as the cause of the development of Śaivism. But the basic origin of Śaivism lies in fact in the prehistoric Indus valley civilization. The philosophic development of Kashmir Śaivism is partly due to a strong reaction caused by the subtle and atheistic logic of Buddhist philosophy.

7. Some theological doctrines are common to both Śaivism and Lāmāism, but the cause of such similarities has been a gradual penetration of Tantric doctrines into Buddhism.

8. Not the Vedas or Upaniṣads, but Śaiva *Āgamas* like *Mālinī* and *Svacchanda* are the immediate sources of Kashmir Śaivism, though there is sufficient agreement between the Upaniṣadic philosophy and Śaiva monism.

9. Some similar elements can be found in both Śaivism and Sufism, but the common origin of such elements can be traced in the prehistoric religious practices of the people of Indus valley civilization.

APPENDIX B

ABBREVIATIONS

A. A.	=	Aparokṣānubhūti
An. A.	=	Anuttarāṣṭikā
Bh. G.	=	Bhagavadgītā
Bh. T.	=	Bhāvopahāra-ṭīkā
B. P.	=	Bodhapañcadaśikā
B.P.D.	=	Bodhapañcadaśikā
Br. S. S. Bh.	=	Brahmasūtra-śāṅkara-bhāṣya
G. A. S.	=	Gītārtha-saṅgraha
G. K.	=	Gauḍapāda kārikā
I. P.	=	Īśvarapratyabhijñā
I. P. V.	=	Īśvarapratyabhijñā-vimarśinī
I. S.	=	Īśvara-siddhi
I. U.	=	Iśāvāsyopaniṣad
J. U.	=	Jābālopaniṣad
K. Br. U.	=	Kauṣītaki-brāhmaṇopaniṣad
K. U.	=	Kaṭhopaniṣad
M. C. V.	=	Mātṛkā-cakra viveka
M. K.	=	Māṇḍūkya-kārikā
M. N. Pr.	=	Maḥanaya-prakāśa
M. S.	=	Manusmṛti
M. V. S.	=	Madhyānta-vibhāga-śāstra
M. V. T.	=	Mālinī-vijaya-tantra
M. V. V.	=	Mālinī-vijaya-vārtika
M. Y. V.	=	Mahāyāna-viṃśaka
P. D.	=	Pañcadaśī
Pr. Hr.	=	Pratyabhijña-hṛdaya
P. T. V.	=	Parātriśika-vivaraṇa
S. C.	=	Stava-cintāmaṇi

S. D.	=	Sivadṛṣṭi
S. D. S.	=	Sarvadarśana-saṅgraha
S. J. D.	=	Śivajīvadaśaka
S. K.	=	Spandakārikā
S. M. S.	=	Sarvamaṅgalā-śastra
S. St.	=	Śivastotrāvali
S. T.	=	Svacchandatantra
T. A.	=	Tantrāloka
T. A. V.	=	Tantrālokaviveka
T. S.	=	Tantrasāra
V. Bh.	=	Vijñānabhairava
V. S.	=	Viṃśatikāśastra
Y. S.	=	Yogasūtra

PRINTED BY P. M. KURUVILLA AT THE WESLEY PRESS, MYSORE CITY

UTPAL PUBLICATIONS
SRINAGAR-190 003, KASHMIR

